



Adi Sankaracharya's
VIVEKCHUDAMANI

Selected 108 Verses

VOLUME 01

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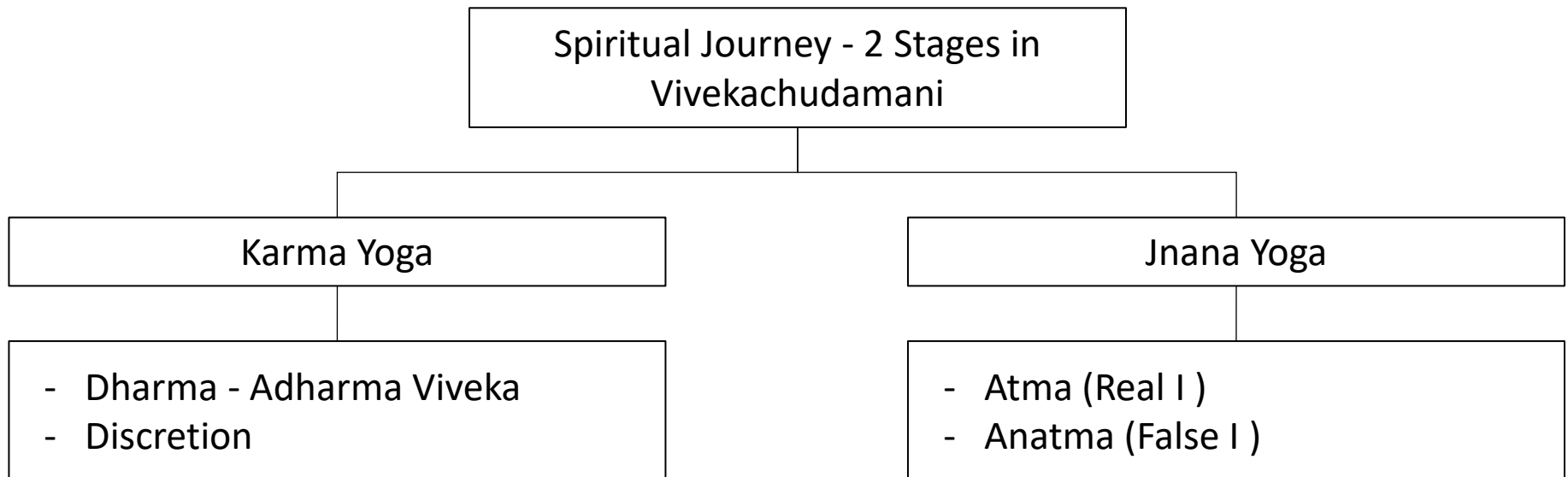
A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

SELECTED 108 VERSES

Verse 1 to 27

Lecture 1

- By Shankaracharya - 585 Verses
- 108 Verses for study
- Chudamani (Crest, head - Jewel) = Ornament for head
- Valmiki Ramayanam
- Sita gives Chudamani, Rama gives ring to Anjaneer
- Viveka = Discriminative, important qualification required for spiritual seeker.



- Viveka = Chudamani - inner ornament required within head for all seekers
 - Leads to seeker to liberation

Topic I : Mangalacharanam : Verse 1 :

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।

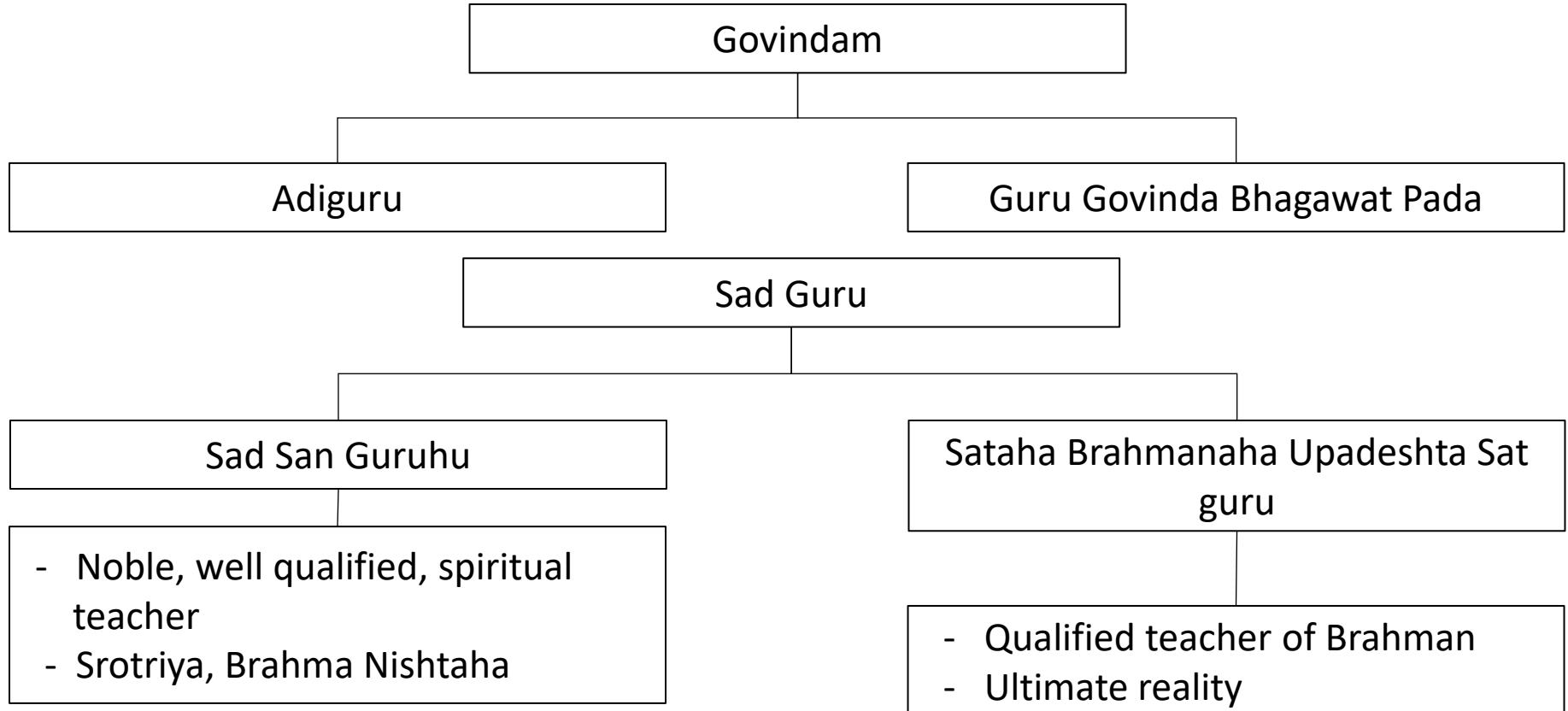
गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥ 1 ॥

sarvavedāntasiddhāntagocaram tamagocaram |

govindam paramānandam sadgurum praṇato'smyaham || 1||

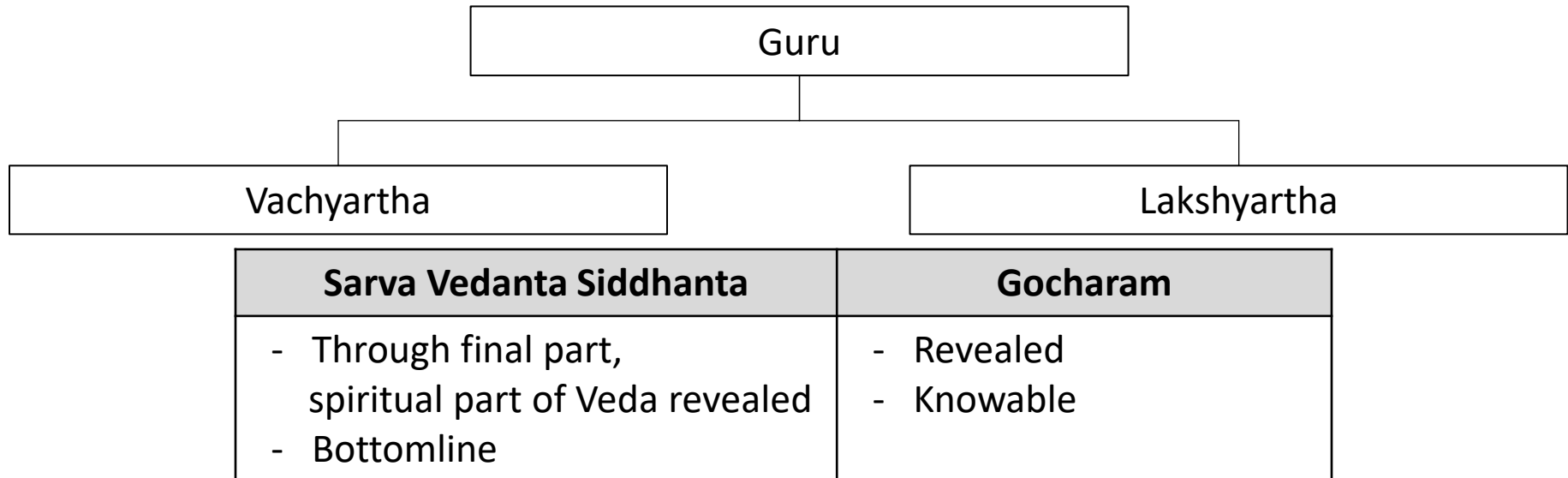
My salutations to Sri Sad-Guru Govinda who is of the nature of Bliss Supreme, who can be known only through the import of the essence of Vedanta and who is beyond the reach of the known instruments of perception. [Verse 1]

- Salutations to Shankara's guru



- Guru = Atma, Brahman essential nature of everyone.

What is nature of Atma?



- That which is revealed through all Upanishads
- Aupanishada Purusha, knowable through Vedanta
- Atma is my Guru, can be known through only Shabda Pramanam.
- Guru Brahma - Guru Sakshat Param Brahman

Nature of Satchi Ananda?

- One who is highest limitless happiness
- Guru will make us an embodiment of happiness.

Verse 2 :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ 3 ॥

durlabham trayamevaitaddevānugrahaHetukam |

manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3 ||

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage.

[Verse 3]

Topic II : Manushya Janma Prashamsa - Verse 2 to 3) :

- Glory of human birth - Manushya Janma Prashamsa

3 Rare things for every living being :

- Durlabam - Rare to obtain human birth

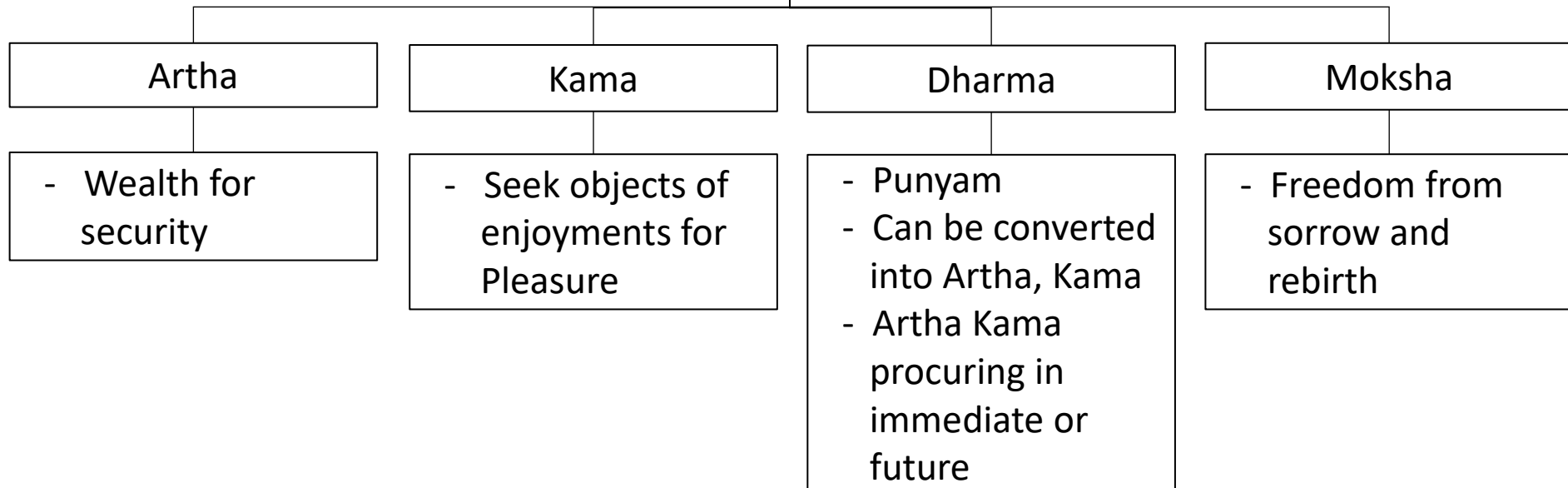
1) Manushyatvam :

- Human birth rare and precious - One can pursue all goals of life, especially - Moksha
- Animals - No goals
- 8. 4 Million - Species of living beings

2) Mumukshutvam :

- Desire for moksha.

4 Goals Possible



- Moksha = freedom from self ignorance and self misconception (Intellectual problem)
- We do not know our spiritual nature
- Therefore, we mistake ourselves to be mortal individual being.
- Intellectual problems get converted to emotional problems, together called Samsara.
- Sorrow, fear, hatred, Jealousy experienced at emotional level but symptom of deeper problem of self ignorance and self misconception.
- As long as intellectual problem of self ignorance and self misconception exists, we can never be free of emotional problem's of Samsara.

Chapter 2 - Verse 11 :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase ।
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.
[Chapter 2 – Verse 11]

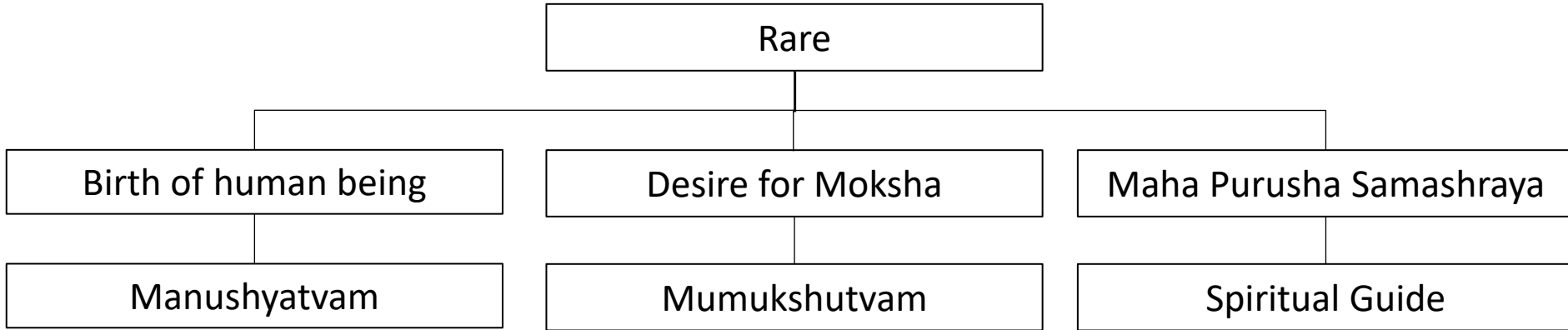
Moksha freedom from

Self ignorance

Self Misconception

Consequent Samsara
experienced

- Many after Artha, Kama, rare go for Moksha
- Person going after Moksha called Mumukshu and his status called Mumukshutvam



- Among 1000 - One gets a guide
- Blind in huge forest, can't come out of forest of Samsara.
- Can't find way oneself
- Spiritual guide = Maha purusha, great person
- Can get liberation in this life
- Samshraya = shelter

All 3 Possible under one condition :

- Grace of Lord
- God gives grace on what condition?
- Does God have Raaga / Dvesha?
- What is Basis for Ishvara Anugraha gives to deserving ones.

How should I tap Ishvara's grace?

- Do karma yoga, get spiritual Punyam
- We are luckiest of human beings
- Using guidance, acquire moksha

Verse 3 :

लब्ध्वा कथचिन्नरजन्म दुर्लभं
तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।
यस्त्वात्ममुक्तौ न यतेत मूढधीः
स ह्यात्महा स्वं विनिहन्त्यसद्ग्राहः ॥ ४ ॥

*labdhvā kathacin narajanma durlabham
tatrāpi puṁstvam śrutipāradarśanam |
yastvātmamuktau na yateta mūḍhadhīḥ
sa hyātmahā svaṁ vinihantya sadgrahāt || 4||*

Is there a man who, having somehow obtained this rare human birth, together with masculine temperament and also a complete knowledge of the scriptures, is foolish enough not to strive hard for Self-realisation? One verily commits suicide, clinging to things unreal. [Verse 4]

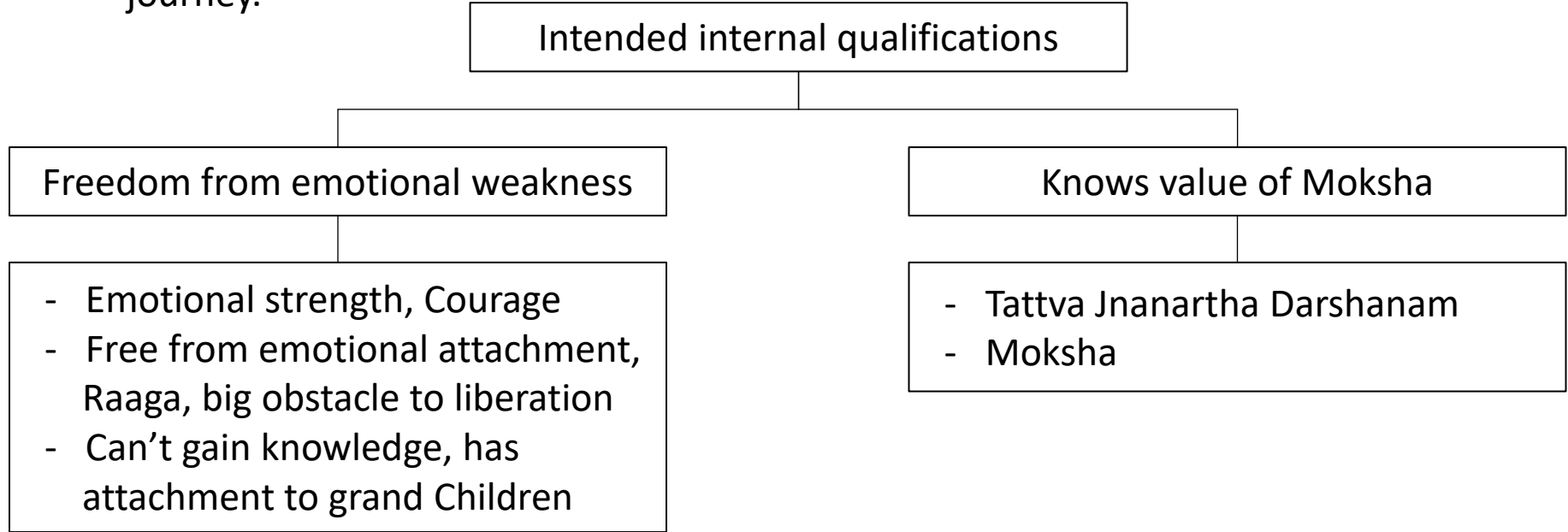
- Indirect criticism of those who do not use Lords grace to gain liberation.
- Let us assume we attained 3 advantages (Labdam Astu)

i) Nara Janma Labdam Astu :

- Rare human birth
- Because of some Punyam, gained grace of Lord

ii) Pumstham :

- Puma = Purusha = Male human being
- Spiritual pursuit - internal - Sukshma - inner being - Inward journey not physical journey.



Gita - Chapter 13 :

असक्तिरनभिष्वङ्गः

पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्

इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ

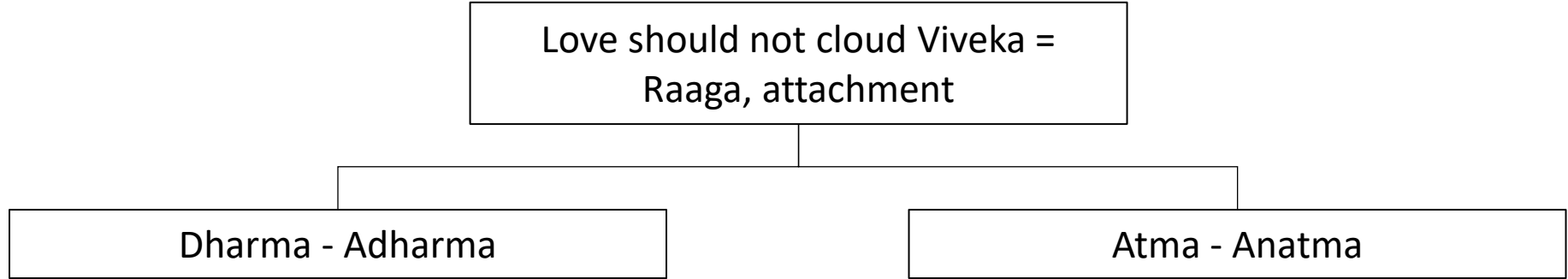
putradāragṛhādiṣu ।

nityaṃ ca samacittatvam

iṣṭāniṣṭōpapattiṣu || 13-10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...
[Chapter 13 - Verse 10]

- Over attachment = Emotional Slavery
- Love ok but should not cloud Viveka Shakti = Attachment



- Pumsthvam Labdam Astu = Emotional independence

ii) Sruti - Paraha :

- Shore of Veda, destination of Vedic teaching, moksha

Gita - Chapter 13 :

अध्यात्मज्ञाननित्यत्वं
तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तम्
अज्ञानं यदतोऽन्यथा ॥ १३-१२ ॥

adhyātmajñānanityatvaṃ
tattvajñānārthadarśanam |
ētajjñānam iti prōktam
ajñānaṃ yadatō'nyathā || 13- 12 ||

Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

- Knows Moksha is ultimate goal, doesn't postpone, prioritizes correctly
- Start karma yoga early in life for liberation.
- Asat grahat - Doesn't pursue Moksha.

Sat	Asat Graha
<ul style="list-style-type: none">- Atma- Real self- immortal- Ignored Atma, making Atma as good as absent, Non-existent- Don't get benefit of Atma	<ul style="list-style-type: none">- Anatma things, People- Holding to them, maintenance- Pursuit and maintenance of Anatma- Mind Pre-occupied, thinking of one / two / Anatma- Under clutches of Anatma- Thinks he is doing duty- Destroying himself

- Wasting precious human birth
- Dharma, Artha, Kama should subserve Moksha
- They should be Stepping stone, not an end.
- Before dying discover inner freedom
- Elaboration in Bhaga Govindam.

- Mortality frightens you, fear of old Age, disease, death.
- Remember primary goal of life

Verse 4 :

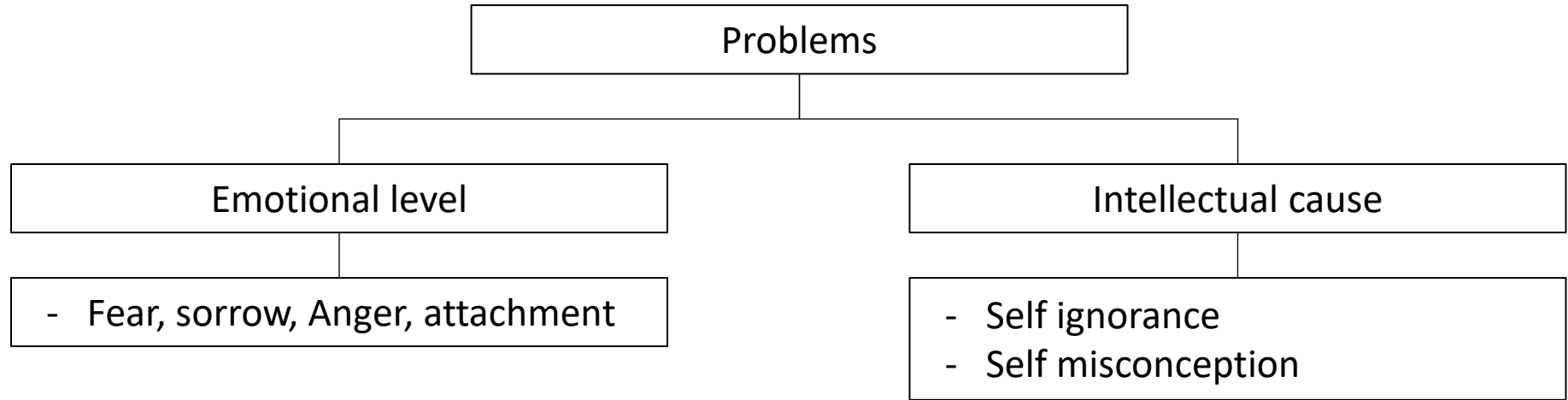
वदन्तु शास्त्राणि यजन्तु देवान्
कुर्वन्तु कर्माणि भजन्तु देवताः ।
आत्मैक्यबोधेन विनापि मुक्तिः
न सिध्यति ब्रह्मशतान्तरेऽपि ॥ 6 ॥

*vadantu śāstrāṇi yajantu devān
kurvantu karmāṇi bhajantu devatāḥ |
ātmaikyabodhena vināpi muktiḥ
na sidhyati brahmaśatāntare'pi || 6 ||*

Let erudite scholars quote all the scripture, let gods be invoked through sacrifices, let elaborate rituals be performed, let personal gods be propitiated---yet, without the realization of one's identity with the Self, there shall be no liberation for the individual, not even in the life times of a hundred Brahmas put together. [Verse 6]

Moksha - One method :

Goal	Goal
<ul style="list-style-type: none"> - Many methods - Destination connected by many roads - Gain heaven - Punyam through service, pilgrimage 	<ul style="list-style-type: none"> - Moksha - Spiritual knowledge only method



- Remove ignorance by Jnanam
- Remove Darkness only by light
- Self ignorance only through self knowledge
- Jnanat eva tu kaivalyam

Lecture 2

Topic iii :

- Jnanad Eva kaivalyam (Verse 4 to 6)

Verse 4 :

वदन्तु शास्त्राणि यजन्तु देवान्
कुर्वन्तु कर्माणि भजन्तु देवताः ।
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- Only means of liberation

2 Destinations / 2 Goals

One road

- Moksha
- Only by self knowledge

Problem :

- Self ignorance
- Self misconception

Many roads

- To heaven, by noble actions, Upasana, rituals, pilgrimage, Japa, Puja

- Disciplines to prepare Mind
- For Sadhanas remember aim
- Quantity of Sadhana not important
- Whether it fructifies into a goal is important
- Valid only if it leads to self-knowledge
- Seeker studies shastras for many years or do Yagyas, worshipping deities by vedic rituals, Veidica, Laukika, Srouta, Smartha Karmas, or Upasanas (Manasam karma)
- If no self knowledge in the end, then Sadhanas have not fructified.
- Advidiyatvam, Ekatvam, Non-duality of Atma is ultimate knowledge.

Fact :

- Only one absolute reality = Atma
- Entire creation is appearance on one Atma
- No plurality at all
- 5 Elements, mountains, body, mind
- That Atma is my real nature - I am that Atma, I appear in the form of pluralistic universe.

Atmaika Bodha :

- This is the message of Upanishads, I should get and assimilate
- The way I look at myself should totally change.

Now	After knowledge
- Insignificant individual in the world	- I am the only reality - I appear as Universe

- Without this knowledge, liberation not possible

Duration of Sadhana	Reception of this message
Not important	Important

God - 3 Forms

Brahma - Looked as creator of universe

Vishnu - Maintainer of Universe

Shiva - Destroyer of universe

- When Jiva performs Karma, then he can take post of Brahma (Like prime minister post)
- Duration of Brahma = highest for Jiva = $3 + 14$ - Zeros years
- Brahma gets liberation and next Brahma comes

Sadhana :

- I am the only significant Jiva who lends existence to everything else
- No Mukti without self knowledge.

Bhakti

Self knowledge

Liberated

Devotion

Prepares mind

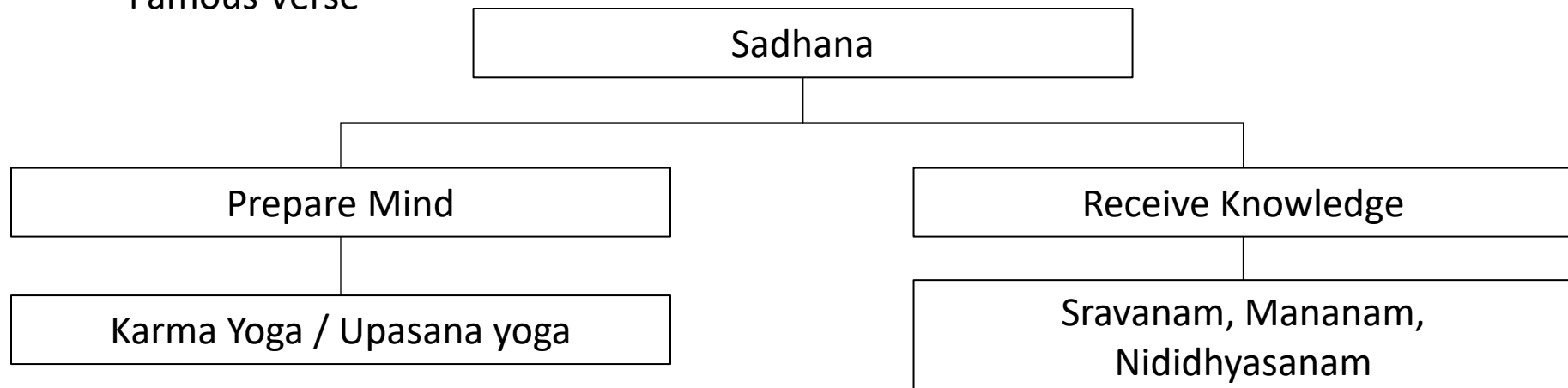
Verse 5 :

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ 11 ॥

cittasya śuddhaye karma na tu vastūpalabdhaye |
vastusiddhirvicāreṇa na kiñcitkarmakoṭibhiḥ || 11||

Actions help to purify the mind but they do not, by themselves, contribute to the attainment of Reality. The attainment of the Reality brought about only by Self-Inquiry and not in the least by even ten million acts. [Verse 11]

- Famous Verse



- Preparation and acquisition both important
- Karma Yoga = All preparative Sadhanas

Chittasya Shuddhaye Bavati :

- Puja, Meditation, Japa, pilgrimage, Hatha yoga important for Chitta Shuddhi, not knowledge, Chitta = Mind, Shuddhi = Purification.
- Karma yoga purifies mind and does not give liberation.

- Vastu = Atma = Brahman = Reality
- Upalabdi = Knowledge / Jnanam / attainment
- Karma yoga will not give Atma Jnanam

Vastu Siddhi Vicharanam :

- Atma known only through Upanishads (Mirror), to look at Atma face get Mirror of Vedantic knowledge.
- Scriptures use Sampradaya (method of teaching)
- Employed by self enquiry, by enquiring into Scriptural teaching, I get more knowledge about myself.

Superficially	Really
<ul style="list-style-type: none"> - Looking into Mirror - Shastra Darpanam - Mirror 	<ul style="list-style-type: none"> - Looking at my own face - Really see myself by reflection, infer original face
Self enquiry	Vastu Siddhi
<ul style="list-style-type: none"> - Scriptural enquiry - Vedantic enquiry 	<ul style="list-style-type: none"> - Attainment of reality - Knowledge of reality

- Enquire, not increase Puja, or increase meditation time.

Karma Yoga :

- Prepare mind, Gain jnana yoga, know yourself, be free.

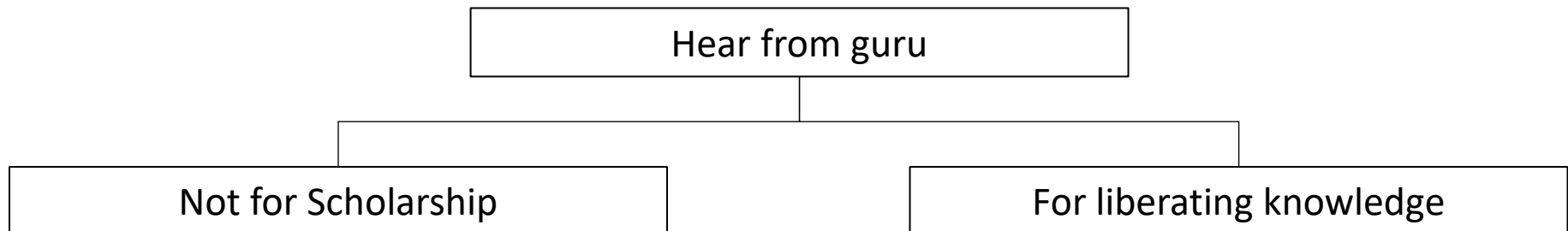
Verse 6 :

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः ॥
समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥ 15 ॥

ato vicārah kartavyo jijñāsorātmavastunah ||
samāsādya dayāsindhum gurum brahmaaviduttamam || 15||

Therefore, a true seeker of the Self should proceed with his inquiry after duly approaching a Master who is established in the experience of the Self and who is an ocean of compassion.
[Verse 15]

- Steps - Moksha → Atma Jnanam → Self enquiry → Scriptural enquiry
- Nobody should conduct Scriptural enquiry by himself, independently
- It leads to misunderstanding of Scriptures
- Absolute knowledge not available for sense organs or any instrument, Ati Sukshmam.
- Use Scriptural Gadget properly, by employed by appropriate method.
- Study from Guru.



- Guru compulsory to enquire to know Paramartika Vastu Atma.

Isavasya Upanishad (Shanthi Mantra) :

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate |
Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||
Om Shaantih Shaantih Shaantih || 1 ||

Om, That is Full, This also is Full, From That Fullness comes This Fullness, Taking This Fullness from That Fullness, There Indeed Remains Fullness. Om Peace, Peace, Peace. [Verse 1]

This is whole that is whole :

- This whole has come from that whole.
- When you remove that whole from this whole, whole remains.
- Difficult to understand, must know all Upanishads to understand this.

Gita - Chapter 13 :

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam
ahiṃsā kṣāntirārjavam |
ācāryōpāśanam śaucaṃ
sthairyam ātmavinigrahaḥ || 13-8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

- Amanitvam Adambitvam - Humility - Accept guru
- Uttamaha Brahnavit best knower of Brahman, self
- Brahnavit one who has internalized fact that, Brahman as himself not as individual in creation.
- Looks at entire creation is existing in himself.
- Teaching Brahman is teaching of himself, autobiography.
- Guru has compassion to give self knowledge.
- What is wealth to Purchase self knowledge
- Price = Sraddha and Bhakti
- Compassionate guru = Daya Sinduhu - Ocean of compassion.

4 Points

Liberation only
through self
knowledge

Self knowledge only
through self enquiry

Self enquiry by
Scriptural study

Scriptural enquiry
only through
teaching of guru

- Mumukshu becomes Jingyashu
- Jingyashu becomes sushrushu

Mumukshu	Jingyashu	Sushrushu
Seeker of Moksha	Seeker of knowledge	Seeker of Vedantic class

- These are foundation stones of Vedanta.
- Otherwise doing Sadhanas but remain where you are (Riding stationary vehicle)

4) Topic - Adhikaritam (Verse 7 to 17) :

Verse 7 :

अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः ।

उपाया देशकालाद्याः सन्त्यस्मिन्सहकारिणः ॥ 14 ॥

adhikāriṇamāśāste phalasiddhirviśeṣataḥ |

upāyā deśakālādyāḥ santyasminsahakāriṇaḥ || 14 ||

Ultimate success in spiritual endeavors depends chiefly upon the qualifications of the seeker. Auxiliary conveniences such as time and place all have a place indeed, but they are essentially secondary. [Verse 14]

- Qualified guru required
- In order to benefit, Student should have prepared Mind.

Example :

- Best seed in unprepared soil, will not sprout and produce fruit.

Gita - Chapter 6 :

प्रयत्नाद्यतमानस्तु
योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धः
ततो याति परां गतिम् ॥ ६-४५ ॥

prayatnādyatamānastu
yōgī saṁśuddhakilbiṣaḥ ।
anēkajanmāsamsiddhaḥ
tato yāti parāṁ gatim || 6-45 ||

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]

How do you prepare mind?

- Mind should have 4 Qualifications to receive knowledge
- Cotton / Rice / Sugar cane - Type of soil prescribed
- Prepare mind to receive Atma Jnanam to get benefit of moksha.
- Mind soil should fulfil following parameters, if not done, best teacher can't succeed.

a) Phala Sruti :

- Result of self enquiry is knowledge and moksha

b) Ashasthe :

- Requires

c) Adhikarinam :

- Well prepared student

d) Viseshataha :

- Primary condition is mental preparation

e) Upaya :

- Contributory causes, auxiliary, supportive causes

f) Desha :

- Ideal place, atmosphere - Vedanta class not in Airport, but in ashrama.
- Grihastha can study at home and gain knowledge
- External conditions secondary, Primary condition - Mind preparation
- Ideal atmosphere useful, not compulsory

g) Kala :

- Ideal time - Morning, useful not compulsory.

h) Sahakari : Supportive

- Brahmacharya Studies Veda purva, ideal in Grihastha, Vanaprastha.
- Sanyasa - study Veda Anta - ideal
- Grihastha Janani, can also get Moksha.

i) Asmin Vishaye :

- In Spiritual context

Verse 8 :

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।
येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ 18 ॥

sāadhanānyatra catvāri kathitāni manīṣibhiḥ |
yeṣu satsveva sannīṣṭhā yadabhāve na sidhyati || 18||

Great sages have spoken of four qualifications for attainment which, when present, succeed in the realization of Brahman and in the absence of which the goal is not attained. [Verse 18]

a) Atra :

- W.r.t self enquiry, Scriptural enquiry regarding preparation of student.

b) Chatvari Sadhanani kathi thani Manishibihi :

- Rishis have mentioned 4 Qualifications, should be there in reasonable extent (Like reasonable health, not 100% - Perfect)
- Sadhana Chatushtaya Sampatti required to receive knowledge.

Lecture 3

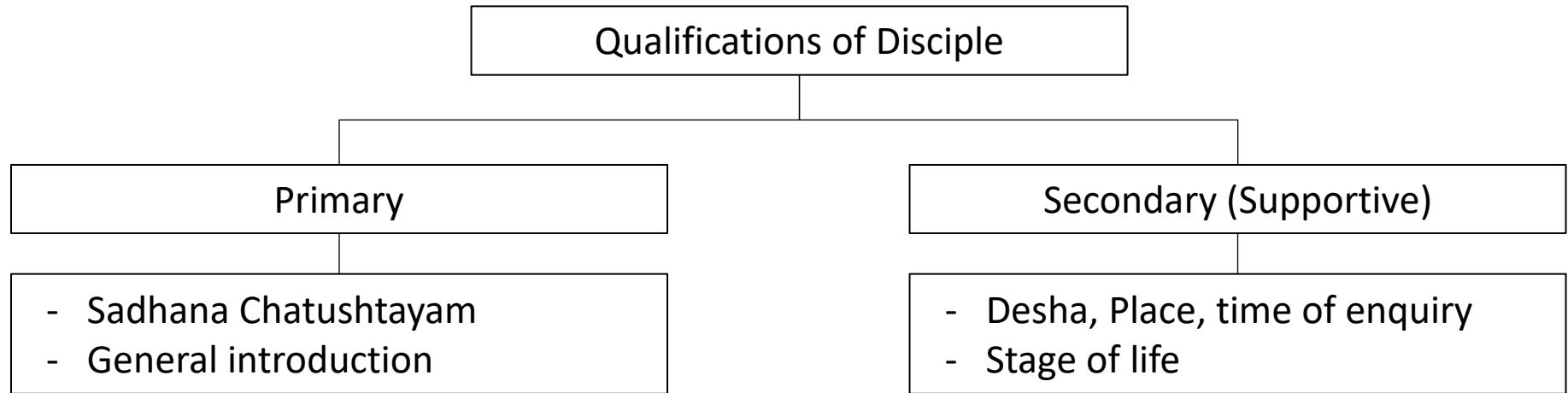
Revision - Verse 8 :

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।
येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ 18 ॥

sāadhanānyatra catvāri kathitāni manīṣibhiḥ |
yeṣu satsveva sannīṣṭhā yadabhāve na sidhyati || 18||

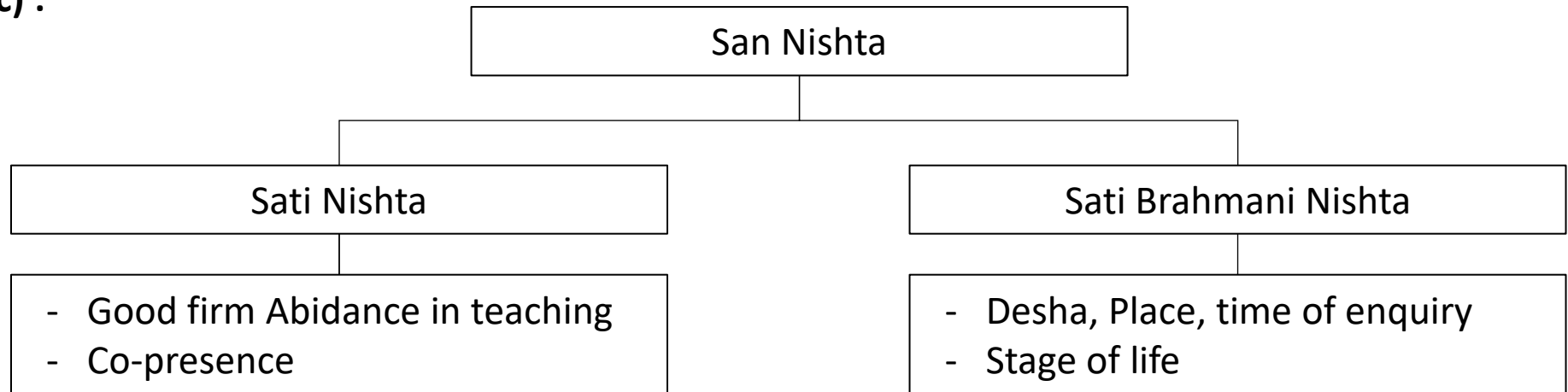
Great sages have spoken of four qualifications for attainment which, when present, succeed in the realization of Brahman and in the absence of which the goal is not attained. [Verse 18]

- Means of liberation = self knowledge attained through self enquiry
- Conducted with guru Shastram
- Complimentary - Pair



- Only if qualifications present then knowledge takes Place.

c) :



d) **Sadhanam Abave :**

- If qualification deficient, one can't get nishta.
- Teaching understand in class itself.
- If not understand, there is Deficiency in Sadhana Chatushtaya Sampatti

Verse 9 :

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।

इहामुत्रफलभोगविरागस्तदनन्तरम् ।

शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥ 19 ॥

ādau nityānityavastuvivekaḥ parigaṇyate |

ihāmutraphalabhogavirāgastadanantaram |

śamādiṣaṭkasampattirmumukṣutvamiti sphuṭam || 19 ||

(While enumerating the qualifications), first we count the ability to discriminate between the Real and the unreal; next comes a spirit of detachment from the enjoyment of the fruits of actions here and hereafter; after that is the groups of six virtues beginning with calmness; and the last is undoubtedly an intense desire for liberation. [Verse 19]

- Enumeration of 4 Qualifications

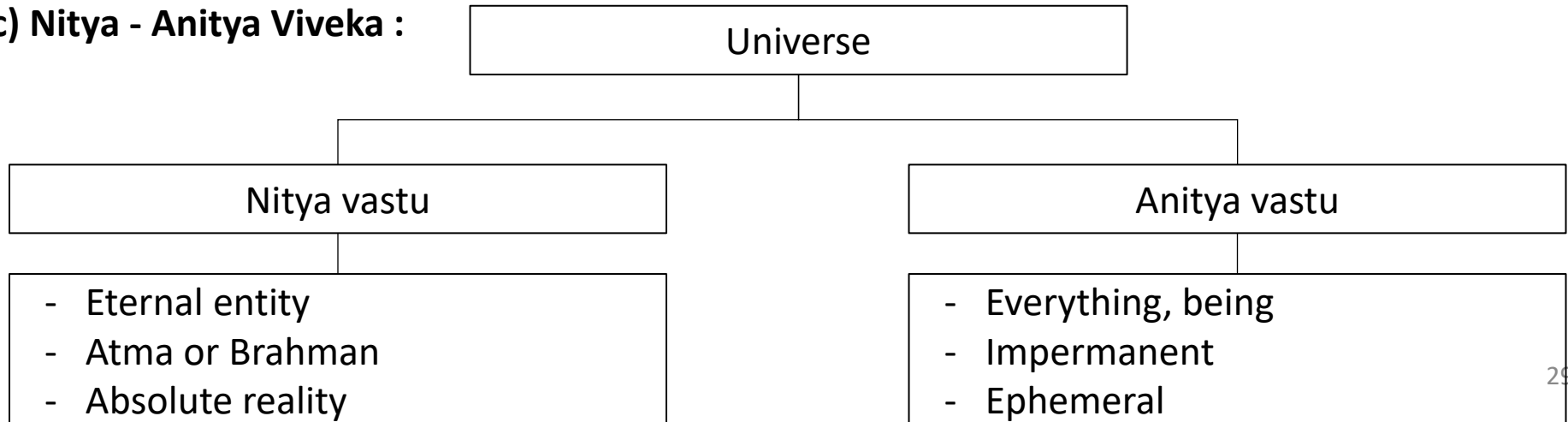
a) Adau :

- Foremost qualification

b) Viveka Pariganyate :

- Knowing difference between 2 important things.

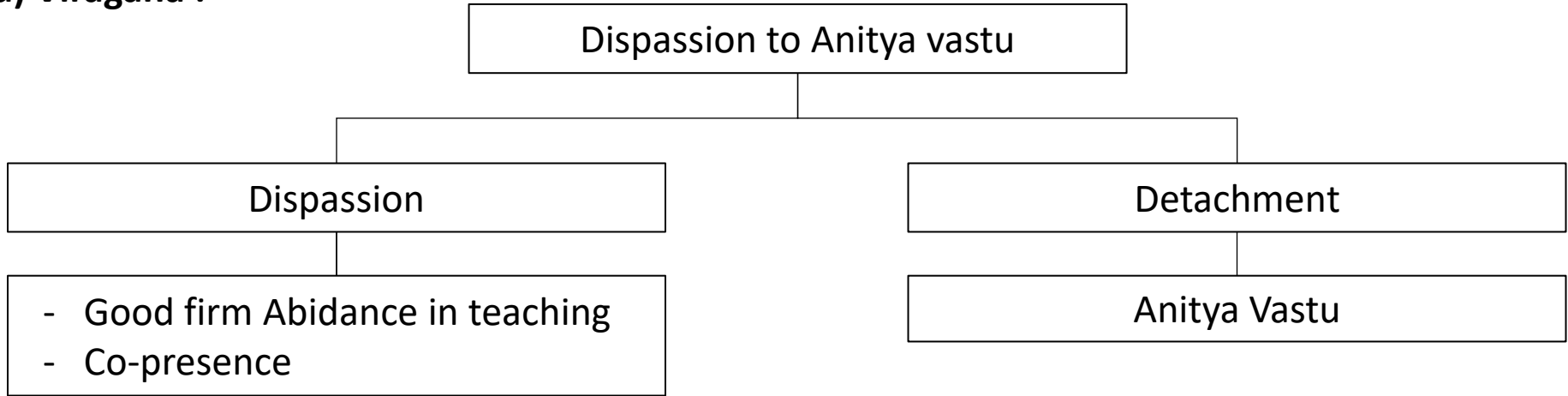
c) Nitya - Anitya Viveka :



Be aware of difference through out life ;

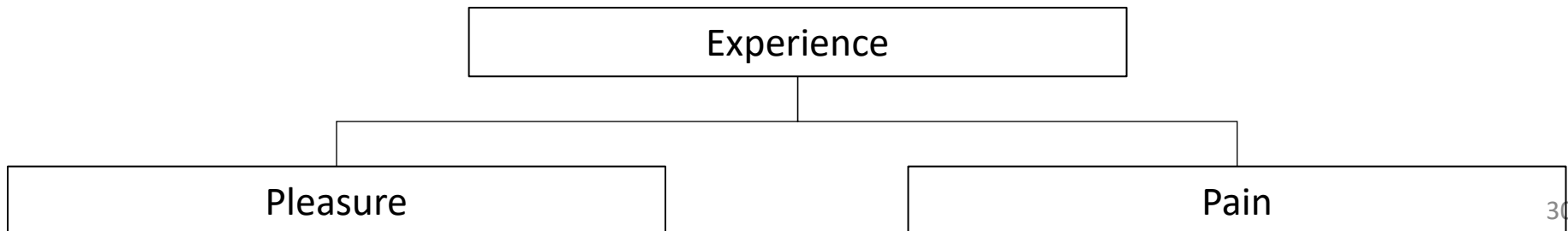
- Fix goal and priority Properly
- 1st Qualification = Discrimination

d) Viragaha :

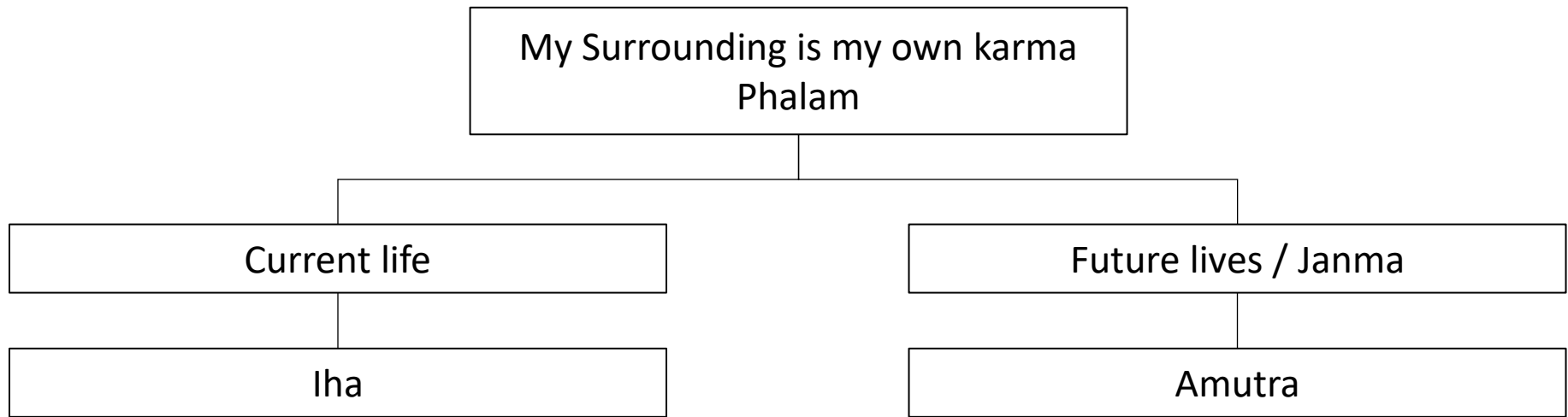


e) Iha Amutra Phala Bhoga :

- Entire Universe comes only for the Jiva.
- World comes into existence only for Jiva who has to go through experiences in life.
- Without world - Experiences not possible



- Experiences determined by Past karma in Many lives.
- Karma has to produce karma Phalam
- In this life have quota of Pleasurable and painful experiences.
- This can be had only by things and beings.
- House, people, world, relations have come around us, only to give Sukha - Dukham.
- World = karma Phalam of the Jiva.



- Next birth, body, depends on my own karma Phalam.
- Ephemeral world = iha Amutra Phalam
- Phala Bhoga viragaha - w.r.t all experiences which can be given by world, be more detached - w.r.t Pleasures which can be given by world.
- W.r.t pain - Naturally detached.

- If seeker of Moksha

f) Sampathihi :

- Internal wealth, conducive virtues conducive required for spiritual knowledge, to come, continuity and fructification of moksha.
- With internal wealth, can purchase Moksha, can't buy with Money.
- Shatka Sampatti - 6 - internal faculties inner disciplines
- Mind management - capacity to handle thoughts - Thought discipline

g) Mumukshutvam - Sphutam :

- Most important, desire for Moksha, liberation
- Bhoktum icchu Mumukshu
- If person happy with wealth and enjoyment, don't introduce Vedanta.
- Don't Market Vedanta.
- One should understand limitation of materialistic world.
- Is world only for earning and enjoying or borrow and Enjoy.
- Old age, disease, death makes material life meaningless.
- Curiosity should be there
- Mandah Mumukshu, mildly curious
- Teevrah Mumukshu, intense seeker

Example :

- Sponge absorbs water, hungry eat everything
- For Mumukshu, Vedanta relevant.
- Sphutam, clearly mentioned in Scriptures for Vedanta to work, 4 Qualifications required.

4 Qualifications

Discrimination

Dispassion

Discipline

desire

- Definition and relevance of each one.

Verse 10 :

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।

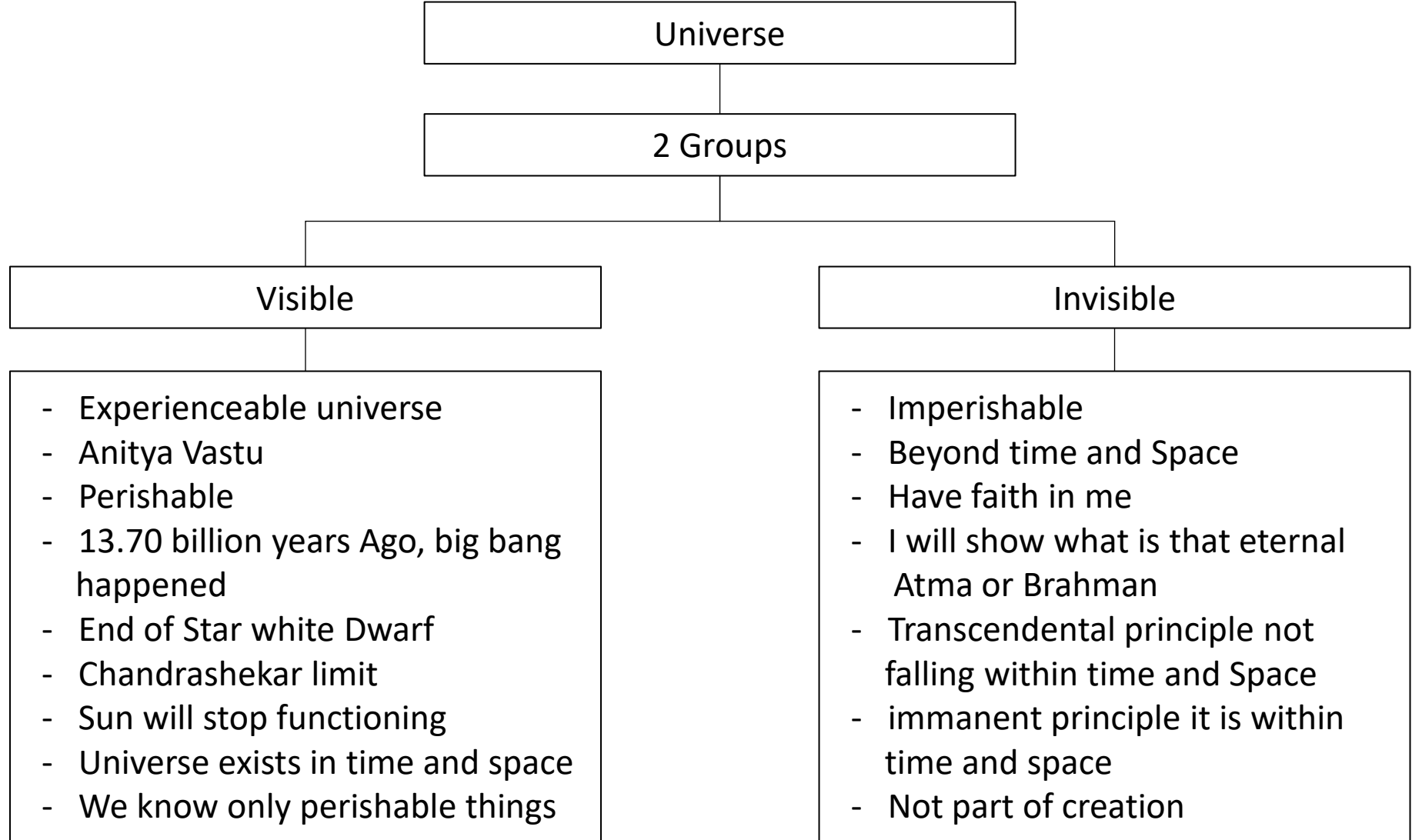
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥ 20 ॥

brahma satyam jaganmithyetyevamrūpo viniścayaḥ |

so'yaṁ nityānityavastuvivekaḥ samudāhṛtaḥ || 20 ||

A firm conviction that Brahman alone is Real and the phenomenal world is unreal is known as discrimination between the Real and the unreal. [Verse 20]

- Nitya Anitya Viveka - Definition.



Example :

- Screen not part of movie, does not take part in movie, transcendental principle.

a) Brahma Satyam :

- Immanent principle - in and through every Movie
- Similarly there is a Screen behind the universe, immanent and transcendental principle, Mysterious, eternal principle is called Brahman.
- Absolute reality, Nityam to be revealed, Brahman = Nitya vastu.
- Accept Scriptural promise to reveal to me
- Brahman exists - Satyam.

b) Jagatu Mithya :

- Other than Brahman, entire universe, galaxies, Stars, Planets, living beings are Anityam, Subject to end.
- Sun lives for billions of years.
- After trillion years it will end, Anityam.
- Brahman creator has 30 Million years of life, Anityam

World	Brahman
Ephemeral	Eternal

- Religion, puranic stories, introduce Vedanta indirectly as God.
- God alone permanent, world, possessions impermanent.

c) Iti Nishchaya :

- This conviction

d) Evam Rupaha :

Brahman	World
Eternal	Ephemeral

e) Saha Ayam :

- This conviction is called Nitya - Anitya Viveka vastu Nishchayaha
- This discrimination is called Viveka

f) Samudahataha :

- Mentioned in Scriptures

Verse 11 : 2nd Qualification - Vairagyam.

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।

देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्थुनि ॥ 21 ॥

tadvairāgyam jihāsā yā darśanaśravaṇādibhiḥ |

dehādibrahmaparyante hyanitye bhogavastuni || 21 ||

The desire to give up all transient enjoyments gained through seeing, hearing, etc., and also experiences gained through equipments ranging from a mortal body to the form of Brahma is called 'Detachment'. [Verse 21]

What is Anitya Prapancha?

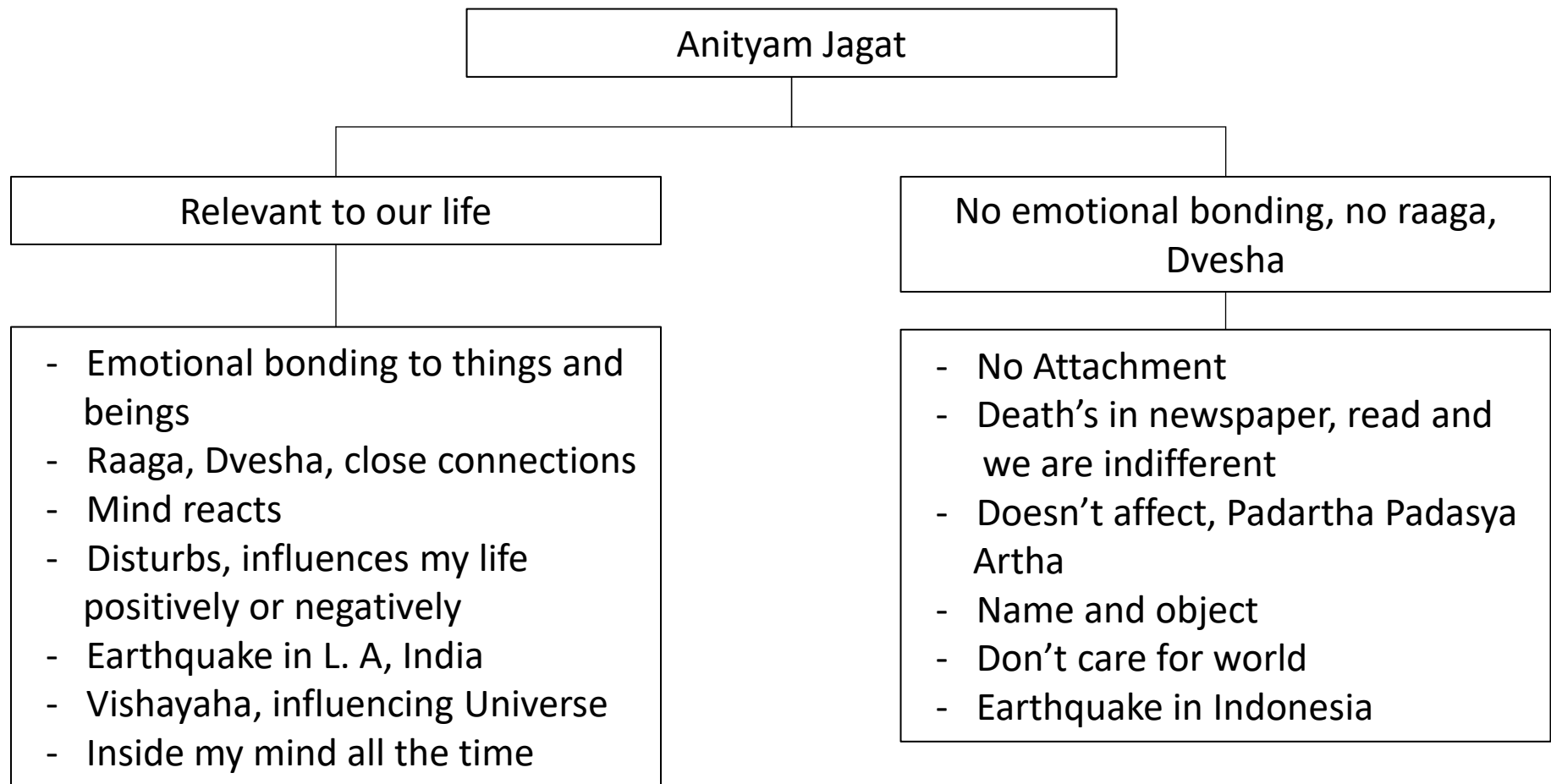
a) Deho Adhi Brahman Paryante Anitya Prapancha :

Anitya vastu :

- Surrender our body to Brahmaji
- Janma, Mrityu, jara, Vyadhi natural to ephemeral body

1 st Part of life	2 nd Part of life
Wonderful, enjoyment	Terrible

- Brahmajis Body - His instrument to fulfill creation
- My body - Family members body celestial body - Bhagawans body, Divine body, Anityam
- Objects experienced by body = Anityam



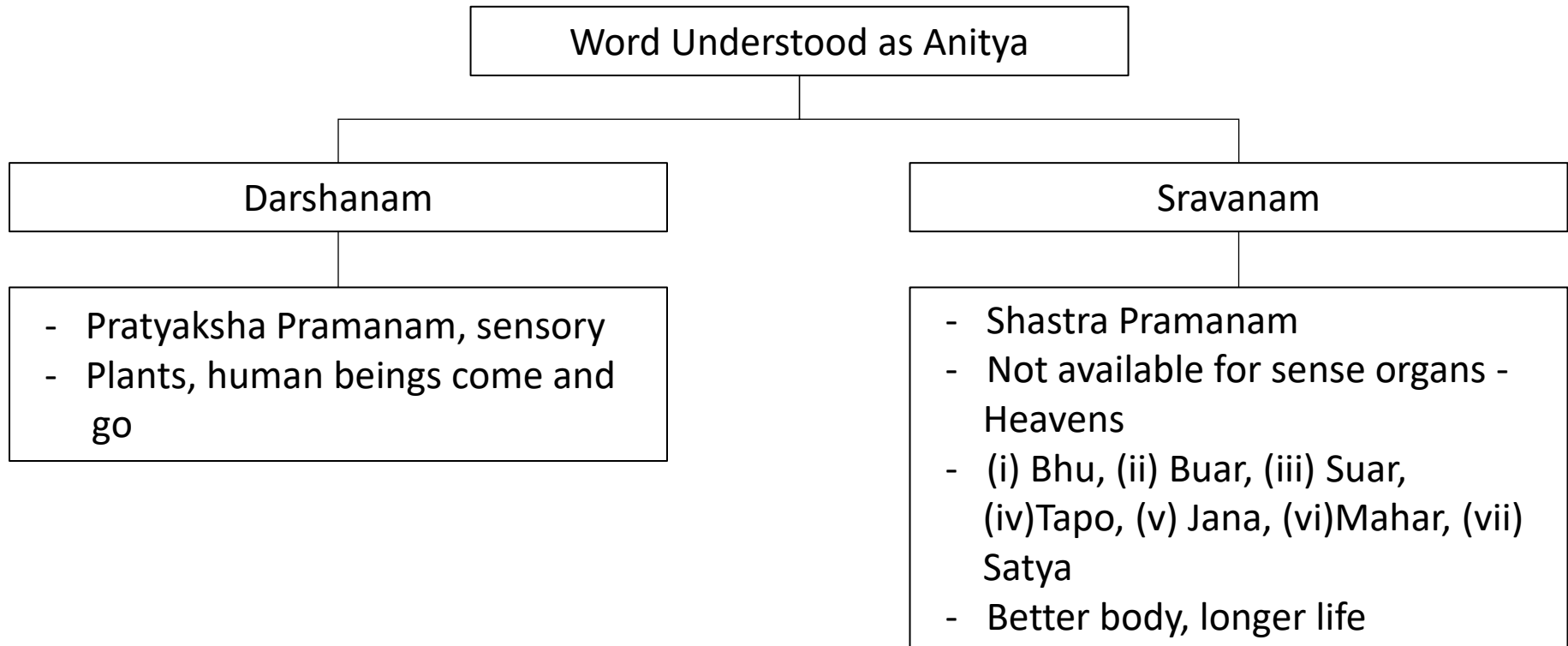
1st Focus in Vedanta on :

- Vishaya
- Bhoga vastu
- Capable of influencing emotional personality
- Jagat Anitya, jagat Padartha Anityam, jagat Vishaya Anityam.

How do you know it is Anityam?

- By Pramanam, means of knowing, proving, everything in Universe is Anitya, where we have emotional attachment.

b) Darshana Sravanadhibihi Anitye :



- By doing Punyam can go to Brahman Loka.

Chandogyo Upanishad :

- Perks of Brahmaloika - Sa yadi Pitru lokakamo bavati, Samkalpadeva [8 - 2 - 1]

Chandogyo Upanishad :

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः
समुत्तिष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते ॥ ८.२.१ ॥

sa yadi pitṛlokakāmo bhavati saṁkalpādevāsyā pitarah
samuttiṣṭhanti tena pitṛlokena sampanno mahīyate || 8.2.1 ||

If that person wishes to be in the company of his forefathers, they appear before him as he wishes. Joining his forefathers in that world, he becomes great. [8 - 2 - 1]

- We get such faculties that be mere wish and by will can produce objects of enjoyments.
- Recollect past life, members of past life, can produce them also.
- Bring all wives Alive
- Do Sadhanas and go to those Lokas
- Impermanent loka - Known through Shastras
- Vaikunta - impermanent Vishnu, Shiva, Brahma Lokas impermanent.

• Loka = field falling in time and Space

c) Adhi = inference, Anumana Pramanam :

- We don't see end of cosmos
- Use logic
- Jagatu Anityam, jayatvat Ghatavatu
- Universe is temporary because it has originated after big bang.

- Yatu yatu krutakam, tatu tatu Anityam...
- Whatever has origination, has end
- Tat yatachitu Lokayate Shiyate just as you have attained this Loka by your Punyam, Similarly life in other worlds also ends logically.
- Through Pratyaksha, Anumana, Agama Pramanaihi.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Semit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Mature intelligent person should know :

- All Bhoga vastu on which we are emotionally connected are all ephemeral.
- Having understood this fact, what attitude should I develop?
- Vairagyam towards all such Vishaya - Things and beings where we have emotional bonds, we have to cut.

- How can I cut, I love them all

Example :

- Smoking injurious - Gave up reading magazine
- Toughest Sadhana - Last value to be developed - Emotional detachment.

d) What is emotional detachment? Jivasa :

- Willingness, desire, prepared to drop them ourselves, or when they drop off, go away from me
- Anityam
- Separation from objects of attachment is a definite event.
- Be mentally prepared to loose all the loosable things in creation, is mental Sanyasa, Vairagyam.
- If we don't develop this faculty, life will be emotionally vulnerable, roller coaster.
- Small, big, Disturbances are caused only by Anitya vastu with which I have created an emotional bondage.

Jihasa :

- Preparedness to loose anything in life is Vairagyam.

Lecture 4

Verse 11 :

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।

देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्थुनि ॥ 21 ॥

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The desire to give up all transient enjoyments gained through seeing, hearing, etc., and also experiences gained through equipments ranging from a mortal body to the form of Brahma is called 'Detachment'. [Verse 21]

- Shankara addressing spiritual seekers interested in Moksha, liberation.
- Liberation, Self knowledge, self enquiry, Vedantic Scriptural enquiry, Competent Acharya, must have been Disciple before.
- Guru and disciple should have qualification for fructification.
- Now qualification - Adhikaritam - Fitness - Qualified - Adhikari, Preparedness.

4 Parameters - Verse 9

Discrimination

Real and ephemeral

Dispassion

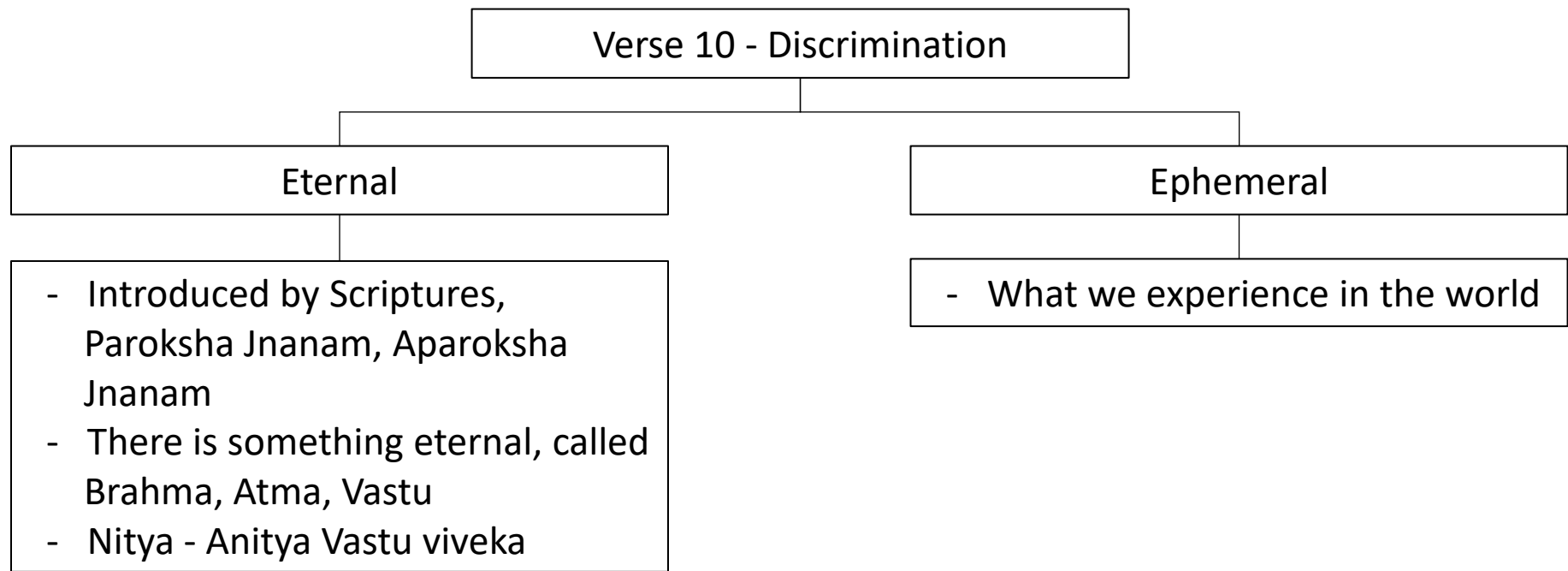
Withdrawal from
world

Discipline

6 Values to be
Developed

Desire for liberation

Freedom from
mental sorrows



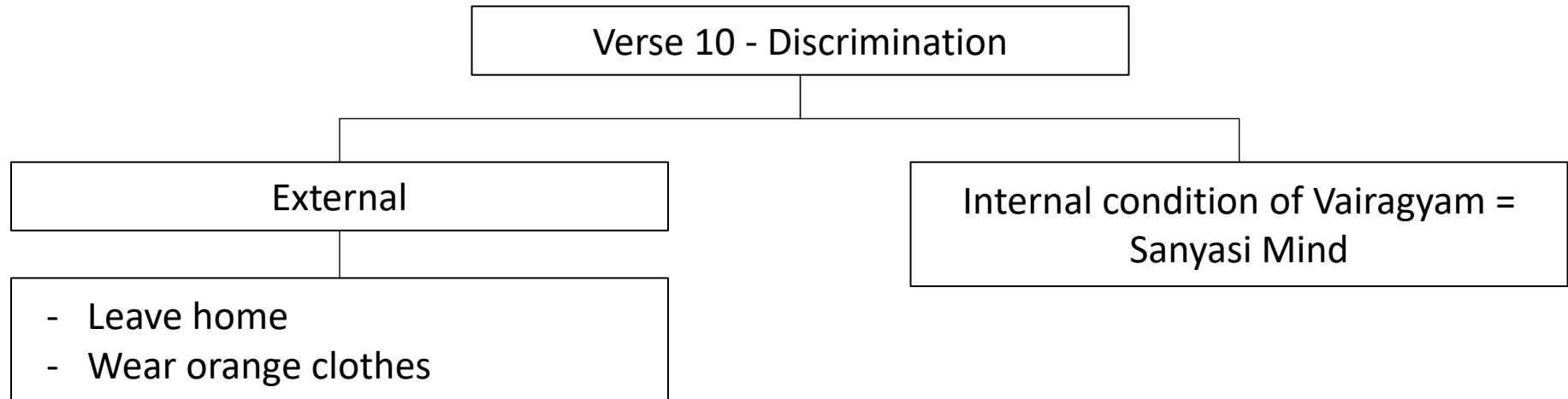
Verse 11 - Vairagyam :

- Crucial word “Jihasa” root - Ha - Jahati to give-up
- Desiderative form desire to - Hantum iccha - Desire to give-up
- Raagasya Tyagaha = Jihasa = Renunciation of attachments = Vairagyam

Detachment from what?

- Anitye Bhoga Vastuni
- All objects of experience in the world
- All ephemeral things and beings of world = Anityam = vairagyam, attachment means - Getting emotionally hooked to those objects or persons.

- Object or person will then start dictating my emotional condition.
- They have Switchboard to my peace and happiness.
- I loose my emotional freedom = attachment.
- Emotionally hooked, emotional slavery = Raaga.
- Viragam, vairagyam = getting out of emotional Slavery.
- Lord Krishna emphasizes this throughout Gita.



- Grihastha, Sanyasi if he has developed vairagyam towards things and beings.

Gita :

ज्ञेयः स नित्यसंन्यासी
यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो
सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

jñēyaḥ sa nityasannyāsī
yō na dvēṣṭi na kāṅkṣati |
nirdvandvō hi mahābāhō
sukhaṁ bandhāt pramucyatē ||5-3||

He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

- Any person can be Sanyasi
- Nir Dvando.. Internal Sanyasi will effortlessly get self-knowledge and liberation,
- Get out of Raaga and Dvesha = Jihasa = Jigupsa
- Jigupsa = Stronger word conveys dislike.
- Likes should be transcended by getting out of Raaga and Desha (Likes and Dislikes)

Verse 12 :

विरज्य विषयव्रातादोषदृष्ट्या मुहुर्मुहुः ।

स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ 22 ॥

virajya viṣayavrātāddoṣadr̥ṣṭyā muhurmuḥuḥ |

svalakṣye niyatāvasthā manasaḥ śama ucyate || 22 ||

The tranquil state of mind when it rests constantly upon the contemplation of the goal after having again and again detached itself from myriad sense objects through a process of continuous observation of their defects, is called Sama. [Verse 22]

- 1st line = Extension of Vairagyam.

a) Virajya = Viraje - Verb :

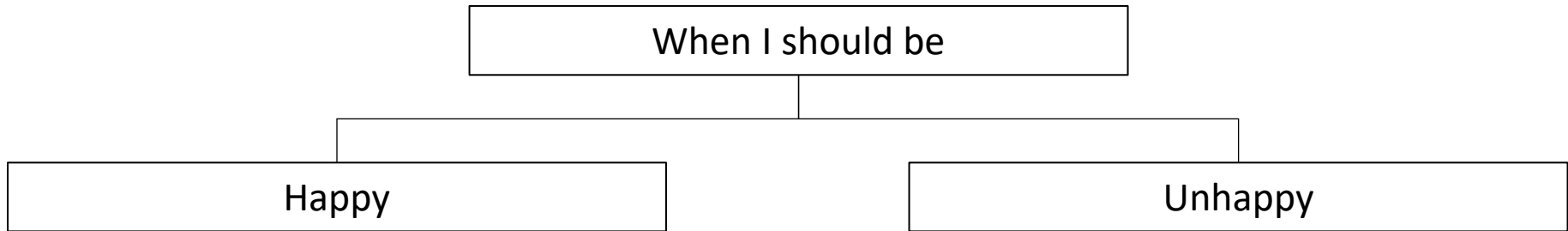
- There, spiritual seeker should give up attachment by Detachment.

Why give-up attachment?

- How should I give up attachment?
- Attachment should be given up because of problems.

i) I loose my emotional freedom because of objects, persons, situations :

- World Should not decide.



- Loss of emotional freedom is 1st problem of attachment
- It will create internal disturbances all the time.
- Whenever there is attachment, there is constant worry.
- Householders worry about family members future conditions.
- Worry, Anxiety, fear, Grief cause continuous emotional disturbances is the problem
- Loss of mental peace of Mind
- Mind stressed, Pre-occupied
- I don't have quality time, no mind available for constructive working
- Pursuit of Dharma and Moksha, constructive exercise not done, because mind not available.
- Raaga - leads to worry and grief.

Gita - 1st Chapter :

- Arjuna goes through samsara

Raaga	Shokah	Mohaha
<ul style="list-style-type: none">- Attachment Affects intellect and Viveka : <ul style="list-style-type: none">- Dharma - Adharma- Atma - Anatma	<ul style="list-style-type: none">- Pain- Worry	<ul style="list-style-type: none">- Delusion / confusion- Viveka goes = Moha

- Human life attachment
- Hence give-up attachment and develop detachment.
- We mistake attachment as love and promote love.

Attachment	Love
<ul style="list-style-type: none">- Love others and worry- Can't help- Arjuna has attachment and worry	<ul style="list-style-type: none">- Not associated with worry, will love others without worry- Can help- Krishna has love and can help without worry

- Let us not mistake attachment with Love.

Ask :

- Am I ready to help without worry?
- Love will not rob peace of mind and is available for Vedantic study.
- Attachment - Harmful - Give up

How to give up attachment?

- Meditate on harmful effects of attachment, how life is lost, how mind not properly utilised, Think of danger it can create.

Example : Eat junk food

- May enjoy but is harmful
- Understanding harmfulness = Viveka = Dosha Darshanam.

b) Dosha Drishtya :

- By constantly seeing Dosha of Raaga, attachment

c) Muhurmuhuh :

- Not in classes only, see again and again, convert worrying time into meditation time on problems of Raaga, attachment.
- Raaga → See Dosha Darshanam instead of worrying.
- See Raaga - Shoka - Moha - Cycle.

- d) Virajya - Viraje - One should develop detachment
- e) Vratad = Samuha, group multitude
- f) Vishaya = Sense object, every human being with whom I have attachment.

Vi	Si
<ul style="list-style-type: none"> - Prefix - Viseshena 	<ul style="list-style-type: none"> - Sinoti - To bind, to enslave

- Every Vishaya = Enslaver
- One should gradually develop detachment by karma yoga
- Karma yoga - One of the disciplines - is seeing Dosha.

Sadhana Panchakam :

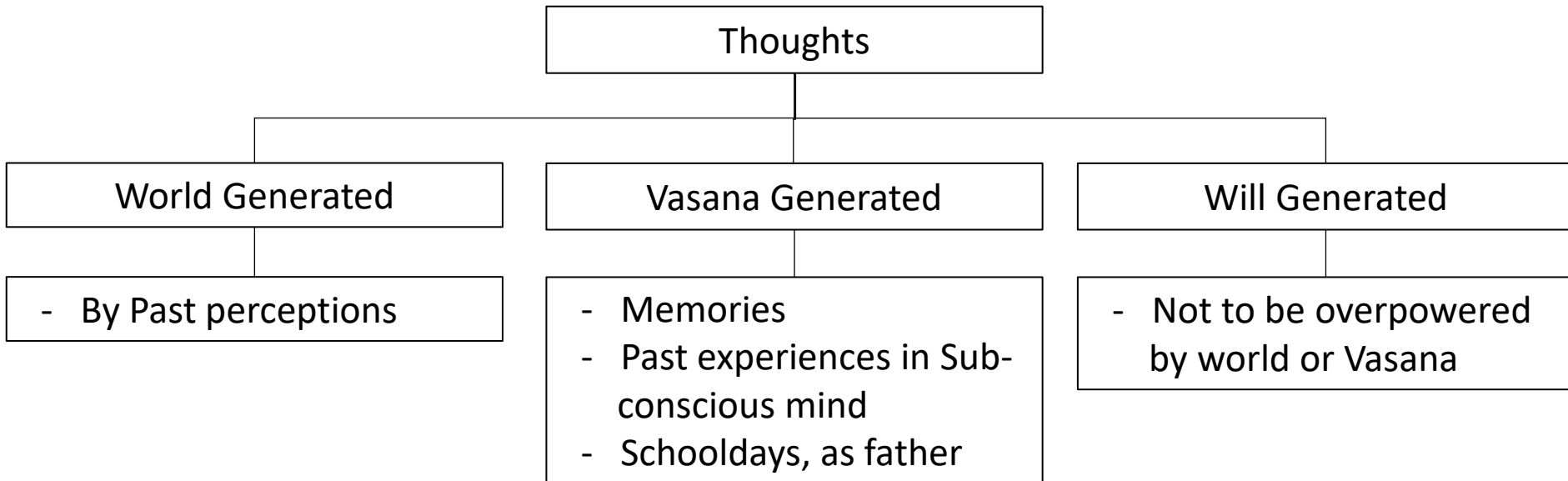
वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ।
पापौघः परिधूयतां भवसुखे दोषोऽनुसंधीयतां
आत्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥१॥

*vedo nityamadhīyatām taduditaṁ karma svanuṣṭhīyatām
teneśasya vidhīyatāmapacitiḥ kāmye matistyaajyatām,
pāpaughah paridhūyatām bhavasukhe doṣo' nusandhīyatām
ātmecchā vyavasīyatām nijagrāhāttūrṇaṁ vinirgamyatām. (1)*

Study the Vedas daily. Perform diligently the duties (karmas) ordained by them. Dedicate all those actions (Karmas) as worship unto the Lord. Renounce all desires in the mind. Wash away the hoards of sins in the bosom. Recognise that the pleasures of sense objects (samsara) are riddled with pain. Seek the Self with consistent endeavour. Escape from the bondage of 'home'. [Verse 1]

g) 2nd Line :

- Shatka Sampattih - inner wealth, disciplines, faculties
- i) KSHAMAHA = Mastering Mind, directing thoughts properly
 - Minds Job = Continuously generating thoughts.



Will Generated :

- Develop thoughts as I want
- My mind should predominantly have will based thoughts, not overpowered by world or Vasana.
- Once I get will power, I should ask, what should I do?
- Develop attachment.

Drop attachment to Anitya Vastu	Develop attachment to Nitya Vastu
<ul style="list-style-type: none"> - Anitya Vastu Vairagyam - Drop 	<ul style="list-style-type: none"> - Nitya Vastu Raaga - Develop

- It will ultimately liberate me

Experience anitya vastu	Permanent Nitya Vastu
<ul style="list-style-type: none"> - Only impermanent - Worldly books - Instagram's - Hooked 	<ul style="list-style-type: none"> - Fake help of Scriptures for eternal god

World	God
<ul style="list-style-type: none"> - Anitya Vastu - Family life is meant to prepare mind for pursuit of Nitya vastu 	<ul style="list-style-type: none"> - Nitya Vastu - Sva - Lakshyam - Ones own ultimate goal of life - Vanaprastha, Sanyasa

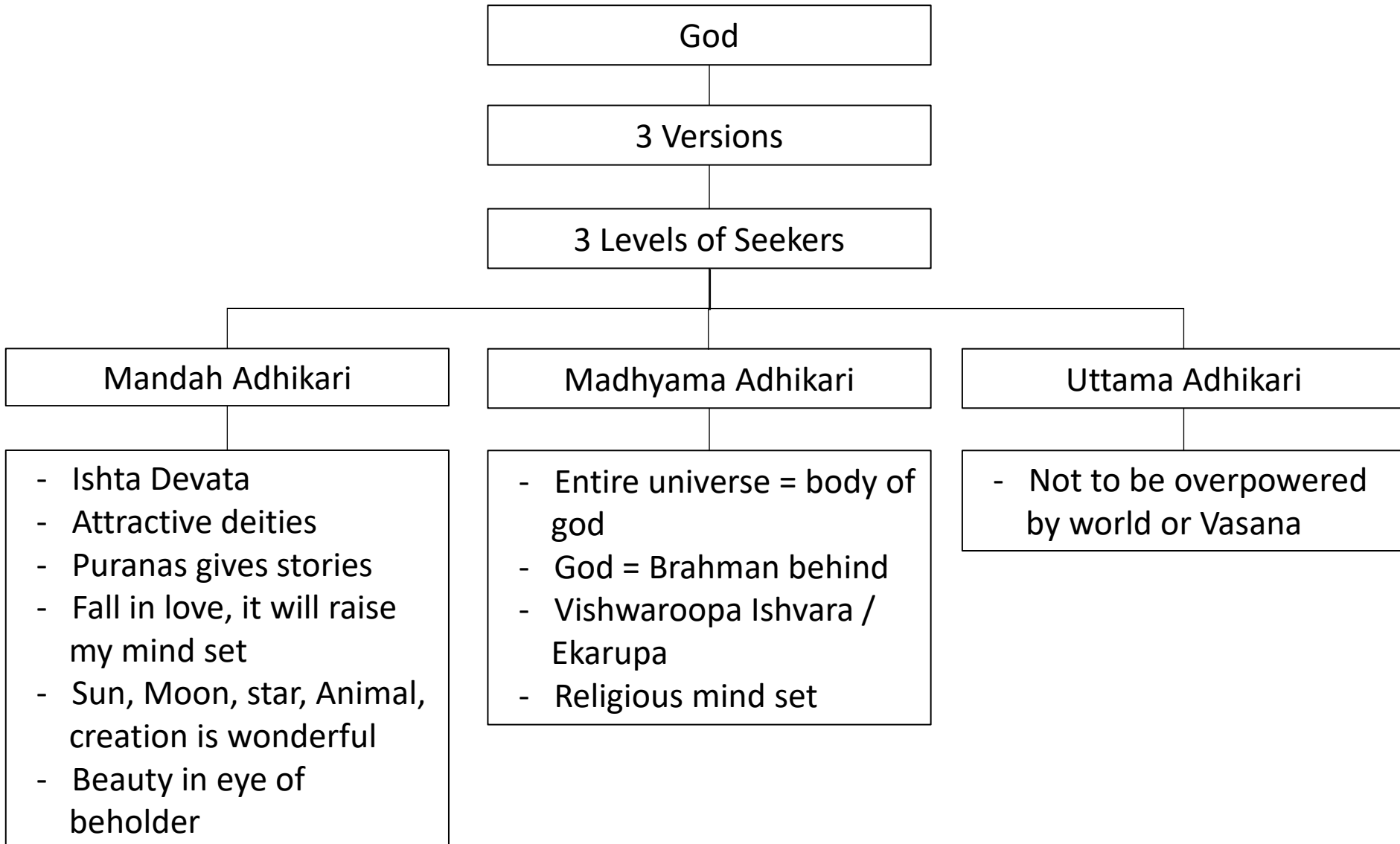
- Eternal alone can give lasting peace, security, happiness
- Ephemeral - Can't give permanent peace, security, happiness

World - Anityam :

- Carboard Chair, can't sit, use it for preparing mind, not as emotional crutch.

j) Niyata Avastha :

- State of mind abiding, fixing, focusing on the permanent goal of god.



- Covid - One virus - Omnipotent - Humbles entire humanity.

Keno Upanishad :

- Bhagawan humbles Indra - Agni - Vayu with blade of grass
- Convert materialistic mind to religious mind by attachment to Eka / Vishwaroopa Ishvara.

Gita - Chapter 10 :

मच्चित्ता मदगतप्राणाः
बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं
तुष्यन्ति च रमन्ति च ॥ १०-९॥

maccittā madgataprāṇāḥ
bōdhayantaḥ parasparam |
kathayantaśca mām nityam
tuṣyanti ca ramanti ca || 10-9 ||

With their minds wholly resting in Me, with their sense absorbed In Me, enlightening one another and ever speaking of Me, they are satisfied and delighted. [Chapter 10 - Verse 9]

- My devotees enjoy my glories in every experience, good, bad
- Arupa Ishvara = behind the changing body of the lord.
- What we experience is changing Apra Prakirti of lord - Gita - Chapter 7
- Go behind to changeless formless God

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.
[I – I – 6]

Appreciate 3 levels :

- Eka Rupa Bhakti
- Vishwarupa Bhakti
- Nirgunarupa Ishvara Bhakti
- Don't get lost in world
- Materialist Mind - Religious Mind - Spiritual Mind
- Kshamaha = Directing mind, converting thoughts from materialistic to spiritual thoughts predominantly.
- Study - Chapter 1 to 18 - Gita

Verse 13 :

विषयेभ्यः परावर्त्य, स्थापनं स्वस्वगोलके ।
उभयेषामिन्द्रियाणां, स दमः परिकीर्तितः ॥२३॥

viṣayebhyaḥ parāvartya, sthāpanaṁ svasvagolake |
ubhayeṣāmindriyāṇāṁ, sa damaḥ parikīrtitaḥ ||23||

Steering both kinds of sense organs (of knowledge and action) away from their sense objects and placing them in their respective centers of activity is called Dama (self-control). The best Uparati (self-withdrawal) is that condition of the thought-waves in which they are free from the influences of external objects. [Verse 23]

- iii Qualification out of 6
- iii - (a) Kshamaha
- (b) Damaha

Damaha :

- Indriya Nigrahaha - Sensory discipline
- For mano Nigraha, Indriya Nigraha required
- Sense organs decide and influence type of thoughts by pushing entire world into the mind.
- Every sense organ = Gateway to the world
- No materialism possible in Sushupti
- On waking, 5 Sense organs pump Shabda, Sparsha, Rupa, Rasa, Gandha.
- 5 Segmented world - Constantly pushed into mind.

- Sense organs market sense objects.
- Job of Maya - Tempting power of Bhagawan...

Gita - Chapter 7 :

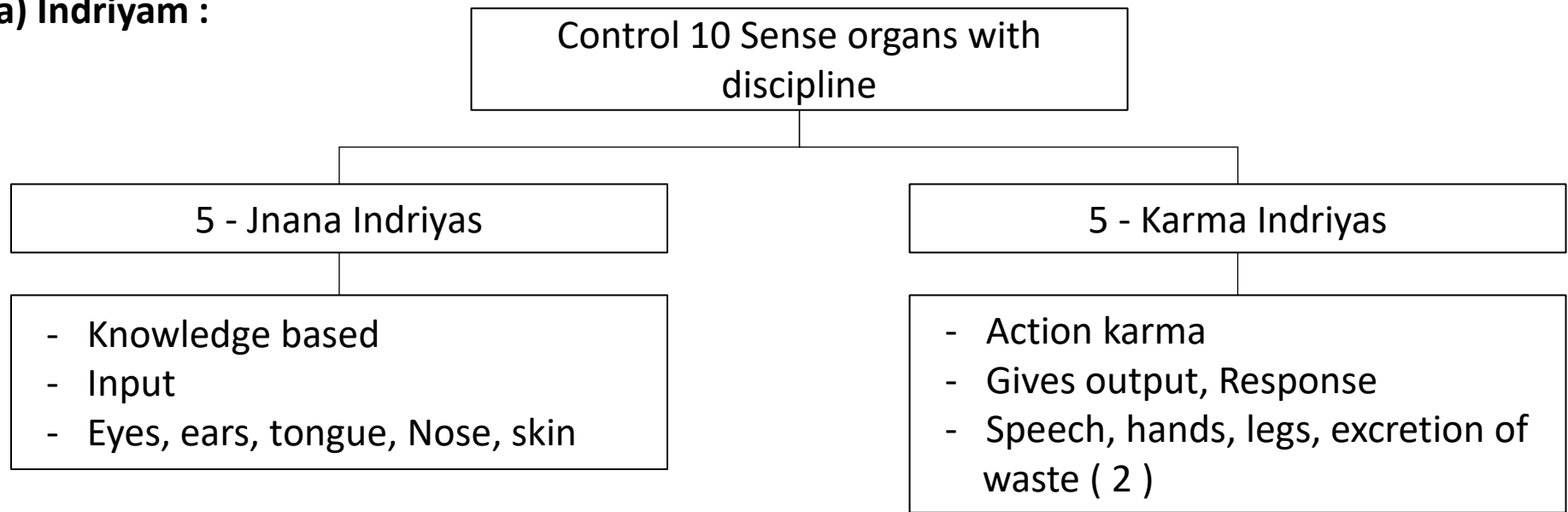
दैवी ह्येषा गुणमयी
मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते
मायामेतां तरन्ति ते ॥७-१४॥

daivī hyēṣā guṇamayī
mama māyā duratyayā |
māmēva yē prapadyantē
māyāmētāṃ taranti tē || 7.14 ||

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion.
[Chapter 7 – Verse 14]

- Maya, 5 Sales rep's
- Push sense objects into the mind.
- Judiciously use sense organ, don't see, hear, go to places, internet all trap, Maya bazaar.
- Mind and sense management - Gita :
 - Chapter 2 - Verse 55 to 72
 - Chapter 3 - Verse 38 to 43

a) Indriyam :



b) Para Vartya :

- Both groups should be withdrawn from fields of temptation
- Binding sense objects, tempting sense objects.

Gita :

- Tortoise withdraws legs and head when in danger
- When temptation around, withdraw from the world.

c) Sva Sva Golake Sthapanam :

- Placing sense organ in their own respective location.
- Position = Golakam = Eye - External Eye ball Golakam
= Ear - External Ear ball Golakam

Sense organ	Golakam
Belongs to Sukshma Shariram	Belongs to Sthula Shariram

- Don't let them out, avoid extrovertedness
- This exercise in Damaha.

Lecture 5

Revision - Verse 13 :

विषयेभ्यः परावर्त्य, स्थापनं स्वस्वगोलके ।

उभयेषामिन्द्रियाणां, स दमः परिकीर्तितः ॥२३॥

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Steering both kinds of sense organs (of knowledge and action) away from their sense objects and placing them in their respective centers of activity is called Dama (self-control). The best Uparati (self-withdrawal) is that condition of the thought-waves in which they are free from the influences of external objects. [Verse 23]

- Preliminaries here important, Foundation for teaching.

Teaching (Guru - Sishya Dialogue) :

- If foundation weak, teaching not effective.
- Self knowledge alone gives liberation by removing self ignorance and self misconception.
- Self knowledge, self enquiry, Study of Vedas.
- Enquiry successful if candidate is ready, soil ready.

4 D's - Qualification

Discrimination

Dispassion

Discipline

Desire

- Sadhana
Chatushtaya
Sampatti
- Virtues and
faculties
- 6 together

Kshamaha	Damaha	Uparati
<ul style="list-style-type: none">- Mind Management- Thought management	<ul style="list-style-type: none">- Sensory discipline Verse 13 (5 organs of knowledge and action)- I should decide what they should do or should not do	

- Complimentary
- Without one, other not effective

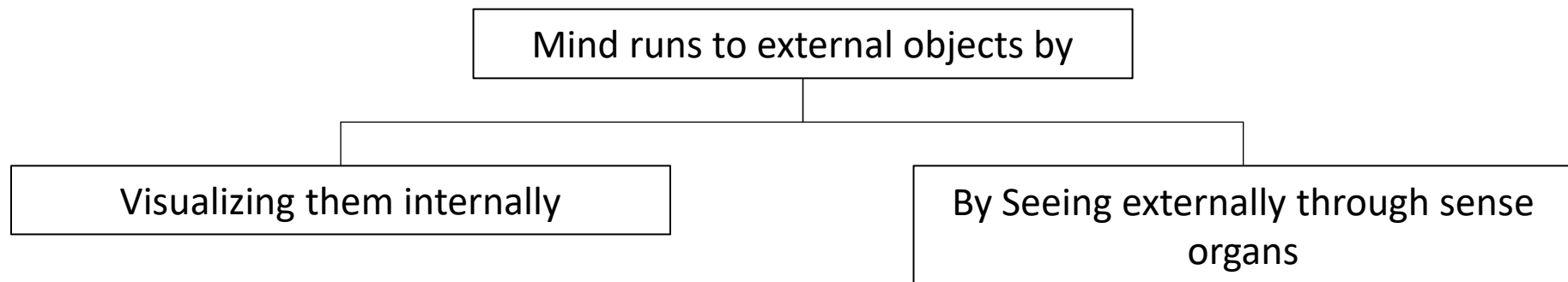
Verse 14 :

बाह्यानालम्बनं वृत्तेः, एषोपरतिरुत्तमा ।
सहनं सर्वदुःखानाम्, अप्रतीकारपूर्वकम् ।
चिन्ताविलापरहितं, सा तितिक्षा निगद्यते ॥२३b,२४॥

bāhyānāmbanam vṛtteḥ, eṣoparatiruttamā |
sahanam sarvaduḥkhānām, apratīkārapūrvakam |
cintāvilāparahitaṁ, sā titikṣā nigadyate ||23b,24||

Titiksha or forbearance is the capacity to endure all sorrows and sufferings without struggling for redress or for revenge, while always being free from anxiety or lament over them.[Verse24]

- Uparati - Upama mental quietude, calmness, relaxation
- Freedom from stress and strain.
- Condition of mind = Upama.
- Unwanted involuntary thoughts, learn to control.
- After making mind calm by Kshama and Damaha, maintaining that quiet state is Uparati.
- Continuity of calm condition called Uparati.



Example :

- Mind like a baby on mother lap, who runs out again and again to fetch the toys.
- Not allowing it to go, Keeping it under calm condition is Uparati.

a) Yesha Uttama Uparati :

- Following is best form of Uparathi

b) Yatu :

- Which

c) Vrittehe Bahaya Analambanam :

- Thoughts of the mind not taking external object once again
- Mind not becoming extrovert.
- Extrovert Mind pulled by Kshama and Uparama, make sure, Mind doesn't become extrovert again.

Example :

- Before class, chant Dhyana sloka to make mind free from external conditions.
- Mind comes to class = Kshama
- After coming to class, mind should remain for 60 Minutes.
- This condition called Uparama.

- Otherwise again after 10 minutes, mind runs
- Alambanam = Running after
- Alambanam not holding to external world, calm composed mind, 100% Available.
- Pre-occupied mind is shallow mind, never available for deeper subject of Vedanta.

d) Titiksha : Gita - Chapter 2 :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparsāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

Gita - Chapter 13 : Shanti, Shanti

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam
ahiṃsā kṣāntirārjavam |
ācāryōpāsanaṃ śaucaṃ
sthairyam ātmavinigrahaḥ || 13-8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

Gita - Chapter 16 : Kshama

तेजः क्षमा धृतिः शौचम्
अद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीम्
अभिजातस्य भारत ॥ १६-३ ॥

tējaḥ kṣamā dhṛtiḥ śaucam
adrōhō nātimānitā |
bhavanti sampadaṃ daivīm
abhijātasya bhārata || 16 - 3 ||

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride-these belong to the one, born for the divine estate, O Bharata. [Chapter 16 - Verse 3]

- Endurance, tolerance, forbearance.
- Capacity to go through painful situations, Physical, emotional pain.
- Important faculty, life = Experience of Pleasurable and painful conditions.
- This life = based on previous life Karma Phalam.
- Previous Actions good (Punyam) and bad (Papam), not fructified in Past birth, fructifying in this birth and future birth.

- Prarabda karma invisible, keep fructifying, without asking, get windfall
- Sometimes no mistake in current Janma but past Prarabda fructifying.
- Purpose of life = Exhaust Karma have freewill, can reduce Papam, remedy difficult situation.
- Preventable, Unremediable, Remediable diseases
- Prabla Prarabdam not preventable, remediable, forced to go through
- Choiceless pain, difficulty.

Gita - Chapter 2 :

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca |
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

What should we do?

- Freewill and scriptures useful
- Build up endurance power, not when choiceless pains come.

- Do before they come, build immunity, endurance, inner wealth

What is advantage of endurance?

- Impact of pain reduced, no change in pain but reduce impact with endurance.
- Greater endurance , Lesser impact
- Lesser endurance greater impact.

Example :

- Family problem - All don't react in same manner, Some flare up violently, some don't.
- Response different because of inner strength.
- Inner strength useful to face choiceless pain
- Titiksha compulsory for every one to face old age, disease, death
- When Titiksha less, impact of pain is more.

Indication :

- Generates toxic emotions
- Lesser endurance - Emotional disturbance more
- Before problems come, when endurance low - Fear more - will I get this problem or that?

- Constantly imagine problems because I don't have capacity to face them.
- If there is endurance, let problems come, I am relaxed, I will face them.
- I don't dwell and fear for the future.
- Fear high, when endurance is low
- For fear - Build Titiksha, endurance

<ul style="list-style-type: none">• When tolerance is low, anger is high, Intolerable people often flare up.
--

- They suffer and give problems to others
- Anger, No remedy, Except building tolerance
- Fear, anger, depression, frustration, toxic emotions generated by a mind which does not have Titiksha.

Therefore scriptures teach :

- Start having Titiksha from very early in life.
- Lesson : develop tolerance.

How to develop tolerance?

- Only one method
- Develop power of enduring pain only by enduring the pain.
- Learn swimming by Swimming.
- Learn walking by walking
- Practice what you want to develop
- Face Pains squarely without trying to escape from all forms of Pain.
- Endure pain to practice Titiksha
- Minor difficulties = no account - Grahanam, Upavasa.
- Voluntarily go through painful situations.
- It is called tapas in the Shastra
- Practicing tapas is best method of winning up Titiksha

What are conditions in which tapas will work?

- i) Once taken as vow, to go through Particular situation, complete the vow without taking remedy in between.
 - Ekadasi - Upavasa - Don't eat Kerala Banana
 - Don't look for remedy in between, Apratikaraka Purvakam.
 - Prateekara = Remedy

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ii) Chinta rahitam :

- Don't dwell on difficulty all the time Saying "I am hungry" on Ekadasi day
- Don't let mind dwell on difficulty
- I have decided to go through it, but I am not going to dwell on it.

Example :

- Walk Badrinath, don't talk of difficulty, don't dwell on pain.

iii) Don't talk of pain to all who come near you :

- Don't lament Vilapaha

Don't

Think

Talk

Look for remedy

- Practice tapas
- Lockdown helps us to know, what is our strength.
- Self confidence and self reliance comes.
- Welcome difficulties, willingly accept = Tapas
- Pain becomes tapas.

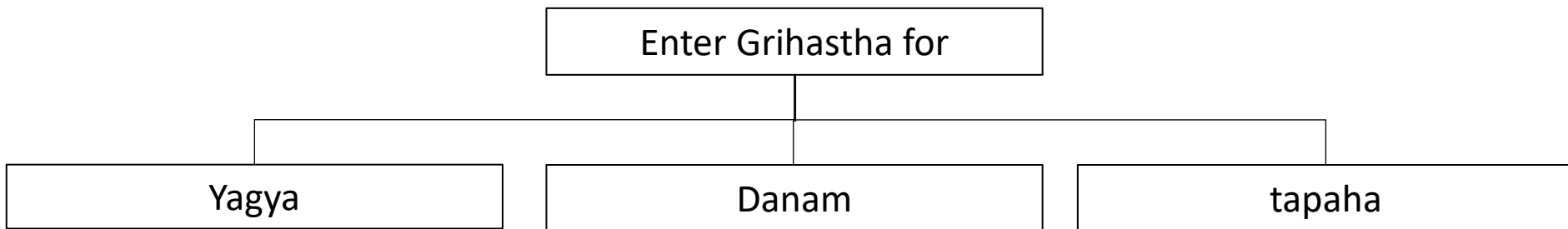
Brihadaranyaka Upanishad :

एतद्वै परमं तपो
यद्व्याहितस्तप्यते, परमं
हैव लोकं जयति य एवं वेद;
एतद्वै परमं
तपो यं प्रेतमरण्यं हरन्ति;
परमं हैव लोकं जयति
य एवं वेद; एतद्वै परमं
तपो यं प्रेतमग्नावभ्यादधति,
परमं हैव लोकं जयति
य एवं वेद ॥ १ ॥

etadvai paramaṁ tapo
yadvyāhitastapyate, paramaṁ
haiva lokaṁ jayati ya evaṁ veda;
etadvai paramaṁ
tapo yaṁ pretamaranyaṁ haranti;
paramaṁ haiva lokaṁ jayati
ya evaṁ veda; etadvai paramaṁ
tapo yaṁ pretamagnāvabhyādadhati,
paramaṁ haiva lokaṁ jayati
ya evaṁ veda || 1 ||

This indeed is excellent austerity that a man suffers when he is ill. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is carried to the forest. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is placed in the fire. He who knows as above wins an excellent world.
[5 - 11 - 1]

- With Diseases get used to practice Tapas
- Difficulties of body = tapas
- Grihastha - Best tapas - Develops physical, emotional endurance.
- Accept disparities , differences of opinions taken as tapas.



- Go through difficulties with spouse, in-laws without taking Sanyasa.
- Arjuna wanted to escape and become Sanyasi, instead of Accepting as Titiksha.
- Sanyasi requires more Titiksha, has no resources, persons to help.
- All Ashramas require Titiksha.

a) Sahanam Sarva Apariharya Dukhanam :

- All choiceless pain can do Prayaschitta karma
- Some choiceless difficulties, use it as tapas

b) Apratikara Purvakam :

- Because there is no remedy or you have chosen to go through pain without working for solution

c) Chinta Vilapa rahitam :

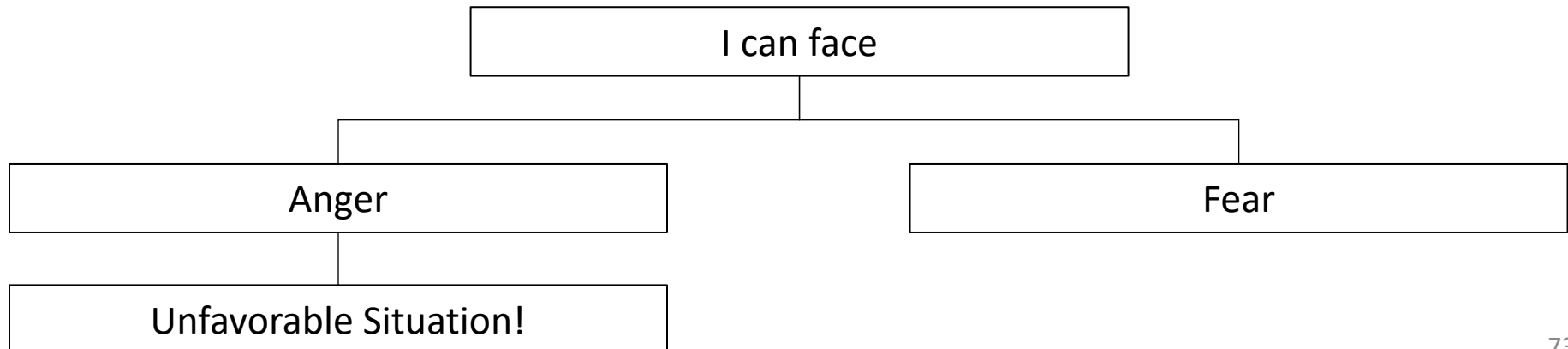
- Chinta - Constantly meditating upon Pain
- Vilapa - Constantly complaining about lockdown

d) Sahanam :

- Enduring

e) Sa :

- This faculty is called Titiksha



Have endurance without
complaint

Kshama

Dama

Uparati

Titiksha

v) Internal wealth : Verse 15 :

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धयवधारणम् ।

सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥ 25 ॥

śāstrasya guruvākyaṣya satyabuddhyavadhāraṇam |

sā śraddhā kathitā sadbhīryayā vastūpalabhyate || 25 ||

That by which one understands the exact import of the scriptures as well as the pregnant words of advice of the preceptor is called Sraddha* by the wise; by this alone does Reality become manifestly clear. [Verse 25]

Sraddha :

- Has deep connotation, virtue of mind, self knowledge alone gives liberation.

Svetasvatara Upanishad :

वेदाहमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedahma etam puruṣam mahantam adityavarṇam tamasaḥ parastat |

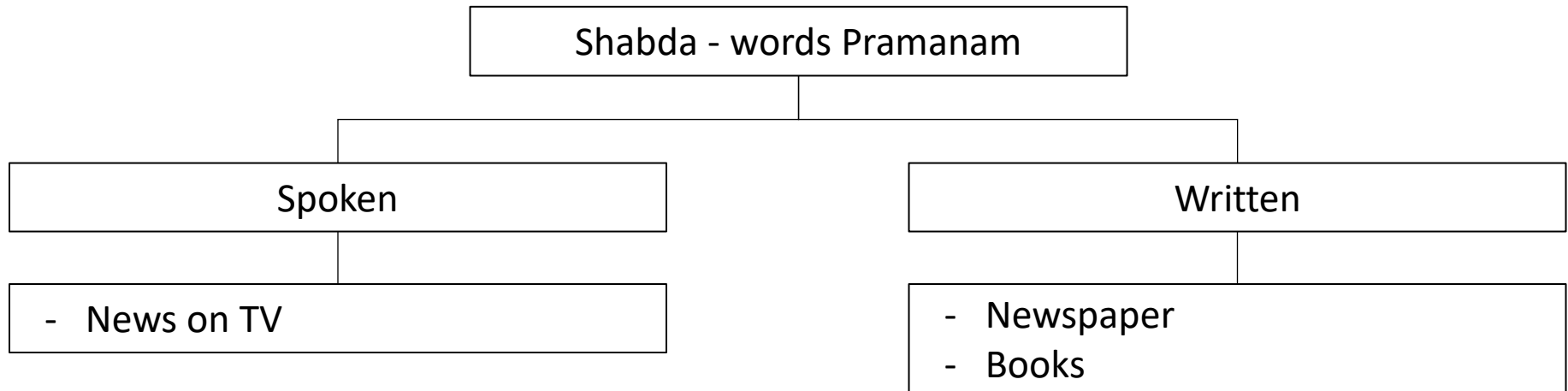
tam eva viditvati mṛtyum eti nanyah pantha vidyate 'yanaya || 8 ||

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

- Knowledge important for seeker
- Source of knowledge / water - important, Well, tank, borewell?
- Any instrument, means of knowledge
- Pra and Manam, Ma - Dhatu
- Prama = To know = Pramati
- Pramanam Anena iti Pramanam

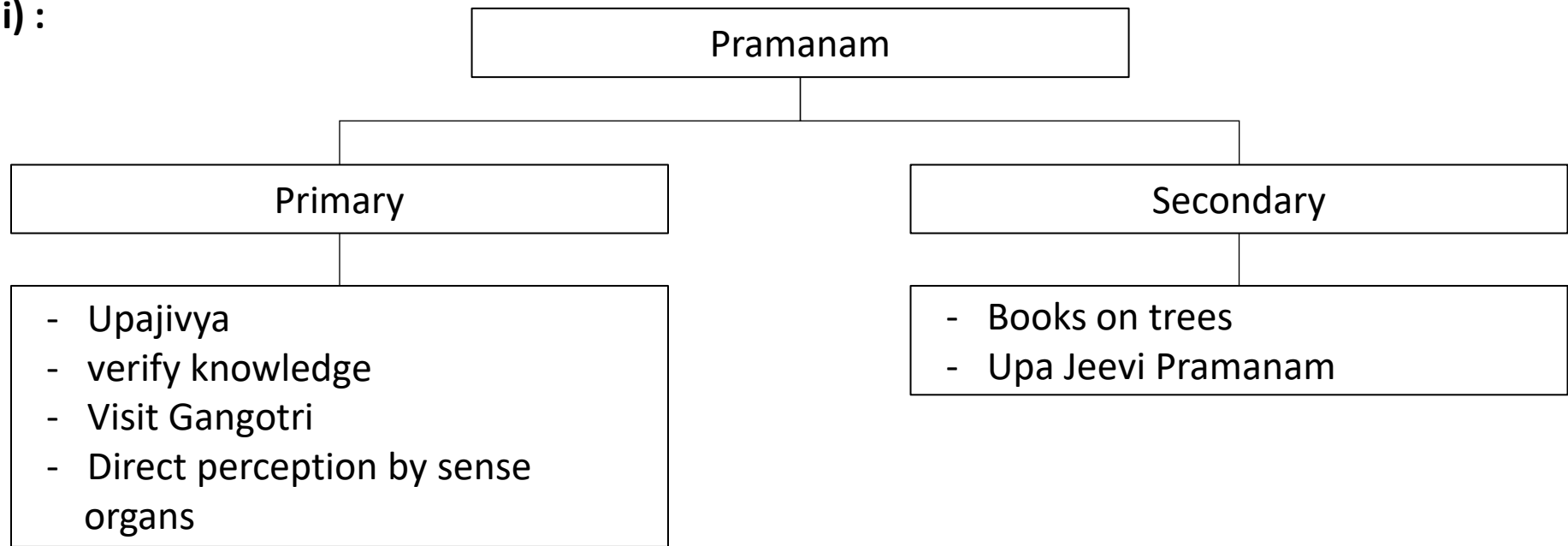
6 Means of knowledge :

- Sources of knowledge (Pratyaksha)
- Anumana, Upamana, Arthapathi, Anupalabdhi, Shabda



- Form of communication by which knowledge can be attained and given.

ii) :



All sense organs - Pramanam :

- Eyes - Form
- Ears - Sound
- Tongue - Taste
- Skin - Touch
- Eye report color - Treat it as final knowledge
- Don't doubt, verify knowledge, no method of cross checking by tasting, hearing, touching color.

Vedanta - Shabda Pramanam

Eye

- Entertain appropriate attitude

Books

Veda :

- Gives knowledge, which can't be verified

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 - Verse 3]

Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?
[1 - 2 - 9]

- I am primary source of knowledge like sense organs.

Example :

- Veda you are, Pure consciousness in sleep
- Shastra Chakshu - Shastram like eyes
- Field of Shastra not available for sense organs, Telescope, microscope
- Alaukika Vishaya - Apaurusheya Vishaya
- Veda = Primary source of knowledge
- If no eyes - Can't know colour, Miss it, loose it, become poorer, blindfold - I am looser
- If I use Veda, I can use it for knowing something, not accessible others.
- Vedic knowledge - Take it like colour, Seeing is believing.
- To gain knowledge, do whatever you have to do
- Once knowledge extracted, then treat knowledge as final.

Example :

- Red colour - Final - Used eyes properly, Use magnifying glass
- Re-use same eyes
- Take it fact as knowledge
- If no conviction, Re-study
- Approach Veda as Primary Pramanam, I will enrich you.
- This attitude towards Vedas born out of awareness - that it is primary Pramanam.
- Awareness born attitude called Sraddha
- Upajeevya Pramanam, Svataf Pramanam or Bhavaya = Shraddha will get all results, get moksha.

Condition :

- Study again and again
- Approach me with sraddha as primary source

Gita - Chapter 4 :

श्रद्धावाँल्लभते ज्ञानं
तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम्
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṁ labhate jñānam
tatparaḥ saṁyatēndriyaḥ ।
jñānam labdhvā parāṁ śāntim
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

Gita - Chapter 9 :

अश्रद्धधानाः पुरुषाः
धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते
मृत्युसंसारवर्त्मनि ॥ ९-३ ॥

aśraddadhānāḥ puruṣāḥ
dharmasyāśya parāntapa ।
aprāpya mām nivartantē
mṛtyusaṃsāravartmani || 9-3 ||

Persons without faith in this dharma (the divine Self), O Parantapa, without attaining Me return to the path of rebirth, fraught with death. [Chapter 9 – Verse 3]

Chandogyo Upanishad - Chapter 6 :

तं होवाच यं वै सोम्यैतमणिमानं न निभालयस
एतस्य वै सोम्यैषोऽणिम्न एवं महान्यग्रोधस्तिष्ठति
श्रद्धत्स्व सोम्येति ॥ ६.१२.२ ॥

taṃ hovāca yaṃ vai somyaitamaṇimānaṃ na nibhālayasa
etasya vai somyaiṣo'ṇimna evaṃ mahānyagrodhastiṣṭhati
śraddhatsva somyeti || 6.12.2 ||

Uddālaka said: 'O Somya, the finest part in that seed is not visible to you. But in that finest part lies hidden the huge banyan tree. Have faith in what I say, O Somya'. [6 - 12 - 2]

- If no Sraddha, Veda will not give ultimate benefit
- Can be scholar, attend seminar, earn money
- Promised moksha possible only when sraddha in teaching of Vedanta
- Gradually build sraddha by studying again and again
- See benefit here and now - That it is achievable, promise of traditional Acharya.

Lecture 6

Revision - Verse 15 :

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धयवधारणम् ।

सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥ 25 ॥

śāstrasya guruvākyasya satyabuddhyavadhāraṇam |

sā śraddhā kathitā sadbhīryayā vastūpalabhyate || 25 ||

That by which one understands the exact import of the scriptures as well as the pregnant words of advice of the preceptor is called Sraddha* by the wise; by this alone does Reality become manifestly clear. [Verse 25]

Qualifications of student

Viveka

Discrimination

Vairagyam

Dispassion

Sadhana
Chatushtaya
Sampatti

Discipline - 6
internal wealth,
Virtues, faculties

Mumukshutvam

Mumukshutvam

Discipline - 6 internal
wealth Virtues, faculties

Kshama

Dama

Uparama

Titiksha

Sraddha

Samadhanam

Sraddha :

- Attitude to Scriptures

Shastric Meditation	Upajeevi Pramanam
<ul style="list-style-type: none">- Upajeevy Pramanam- Primary like eyes, sense organs not gained by other sources- Unique- Knowledge not contradicted by other sources (Abaditatvam)- Not derived by other Pramanams- Anidagatatvam	<ul style="list-style-type: none">- Secondary

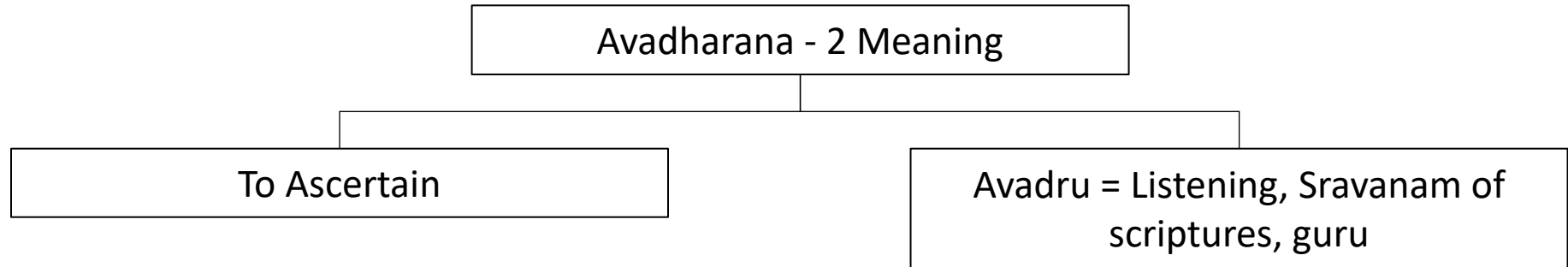
- During study, we feel Vedanta teaching contradicting sense organs, logical reasoning.
- Doubt validity of Vedanta, Creates dent in sraddha.
- Must resolve seeming contradiction between Vedanta and other sources by Mananam.

Brahma Sutra :

- Source group of Vedanta
- Chapter 2 - 157 Sutras - shows Vedanta does not contradict sensory perception or logical reasoning.
- Having Shraddha in Vedanta does not make me irrational or illogical.

- Vedanta, rationality go together, not become unscientific
- Not sacrifice, surrender intellect - Keep our intellect.
- Primary source - Sraddha

a) Satya Budhya Avadharana :



- Shastram and Guru go together
- Listen with Shraddha
- Satya Budhya - Upajeevya Pramanam
- Shastram is independent, reliable, Authentic source of knowledge, like eyes.
- Eyes - give optical occasions on occasions, but do not dent validity of eyes.
- Vedanta seemingly contradicts but not really contradict.
 - Validity = Satyam
 - Buddhi = Awareness
 - Pramanam iti buddhihi = Satya buddhi
- Sraddha = attitude born of the awareness of the fact that Vedanta is valid, independent source of knowledge.

b) Sa Sraddha :

- With sraddha, Sravanam must be done
- This attitude is called Sraddha

c) Sadbhiih :

- By noble teachers of Vedanta

d) Yaya :

- By this alone

e) Vastu Upalabyate :

- The absolute reality can be known and attained
- Therefore Shraddha very important.

Verse 16 :

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।

तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ 26 ॥

sarvadā sthāpanam buddheḥ śuddhe brahmaṇi sarvadā |

tatsamādhānamityuktam na tu cittasya lālanam || 26 ||

Samadhana or one-pointedness is that condition when the mind is constantly engaged in the total contemplation of the ever-pure Brahman; and it is not gained through any curious indulgence of the mind. [Verse 26]

6th Subdivision of Discipline :

a) Samadhanam :

- Chitta Ekagrata - Mental concentration focusing ability

b) Sarvadha Sthapanam :

- Samyak Asthapanam root - Dha - Dhatte, Dadati Sam - A - Prefix - Clearly, without wandering, fixing mind on object for a length of time.
- Concentrating on a field is Samyak Asthapanam.
- Generally mind wanders when Rajo Guna is predominant.
- Mind restless, Pre-occupied, wandering.
- We have to develop focusing ability by meditation, Upasana Yoga, part of karma Yoga, Samadhi Yoga.

Gita - Chapter 2 :

एषा तेऽभिहिता साङ्ख्ये
बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ
कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

ēṣā tē'bhihitā sāṅkhyē
buddhiryōgē tvimāṁ śṛṇu |
buddhyā yuktō yayā pārtha
karmabandhaṁ prahāsyasi || 2-39 ||

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the bonds of action.[Chapter 2 - Verse 39]

यथैधांसि समिद्धोऽग्निः
भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ
bhasmasāt kurutē'rjuna |
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

- Part of Karma Yoga = Samadhi yoga.
- Daily meditation to develop focusing faculty.
- Samadhi / meditation / Chitta Samadhanam.

3 Versions of God

Eka Rupa

- Particular deity
- Rama, Krishna, Devi

Vishwaroopa ishvara

- Vishnu Sahasranamam
- Bhu Padav, Yasya nabhihi

Shuddham Nirguna /
Brahma

- Bhagawan as absolute reality without attributes

- Samadhi - In yoga philosophy, Savikalpa, Nirvikalpa, here called Samadhanam.

c) Shuddha Brahmani :

- Spiritual seeker is introduced to Nirguna Brahma by consistent, systematic study.
- First understand - Nirgunam Brahma and later keep Mind in that state for some time, called Nididhyasanam.
- Understand Nirgunam Brahma as myself and dwelling upon them as myself is called Chitta Samadhanam or Concentration on Brahman.

d) Sarvatha :

- Always with commitment

e) Sthapanam Buddhe :

- Fixing intellect or mind
- On Shuddham Brahma, Pure Brahman, without any attribute, pure reality.
- No Adharam Madhura, Vadanam Madhura...

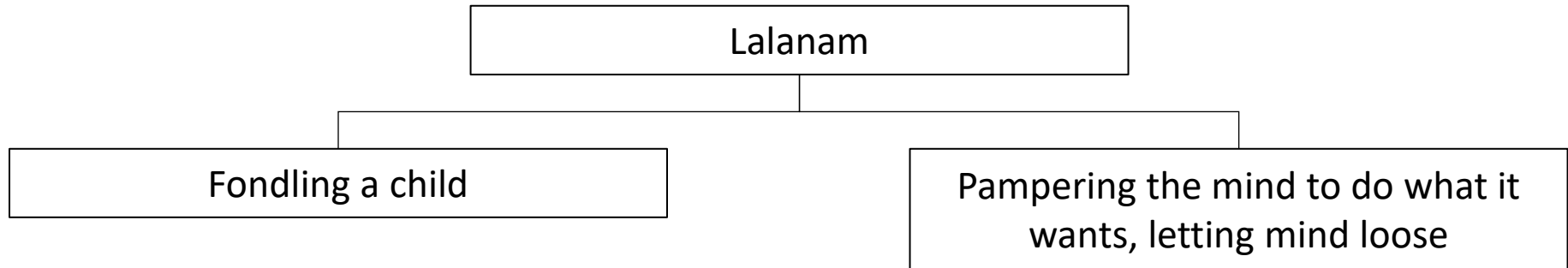
f) Sarvatha :

- Through different methods
- 3 Levels - Sravanam - Listening - Mananam - Reflecting over teaching, Nididhyasanam - Dwelling upon teaching.
- 3 intellectual exercises keeps mind only in ultimate Reality.
- Type of exercise varies, Object on which they are centred is Brahman alone.

g) Tatu Samadhanam iti uktam :

- it is called concentration faculty
- Class is mind focussed or it wanders?
- Without scattered brain, remain in class for one hour.

h) Natu Chittasya Lalanam :



- Lal - Lalati - Allowed to wander focussing capacity is Samadhanam.
- Sravanam during walking, jogging, thread mill, driving.

Do many simultaneously :

- Sravanam must be 100% Sravanam
- Lullaby = Class for some, without that, can't do.
- Be committed spiritual seeker
- One class, listen without any other activity, not multitasking

6 Put Together :

- Kshama, Dama, Uparama, Titikshaha, Sraddha and Samadhanam = Kshamadhi Shatka Sampatti.

- Ksham, Dama, uparama, Samadhanam meanings - Different in different texts (Different shades)

Verse 17 :

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ 27 ॥

*ahaṅkāradidehāntān bandhānajñānakalpitān |
svasvarūpāvabodbena muktumicchā mumukṣutā || 27||*

Mumukshutva is the burning desire to free oneself, by realizing one's true Self—from all bondages from that of egoism to that of identification with the body—which are bondages imagined due to ignorance. [Verse 27]

4th Qualification :

- Mumukshutvam - Desire for Moksha

What is Moksha?

- Freedom from bondage, Shackle is Moksha
- Desire for dropping shackle is Mumukshutvam.

Vision of Vedanta :

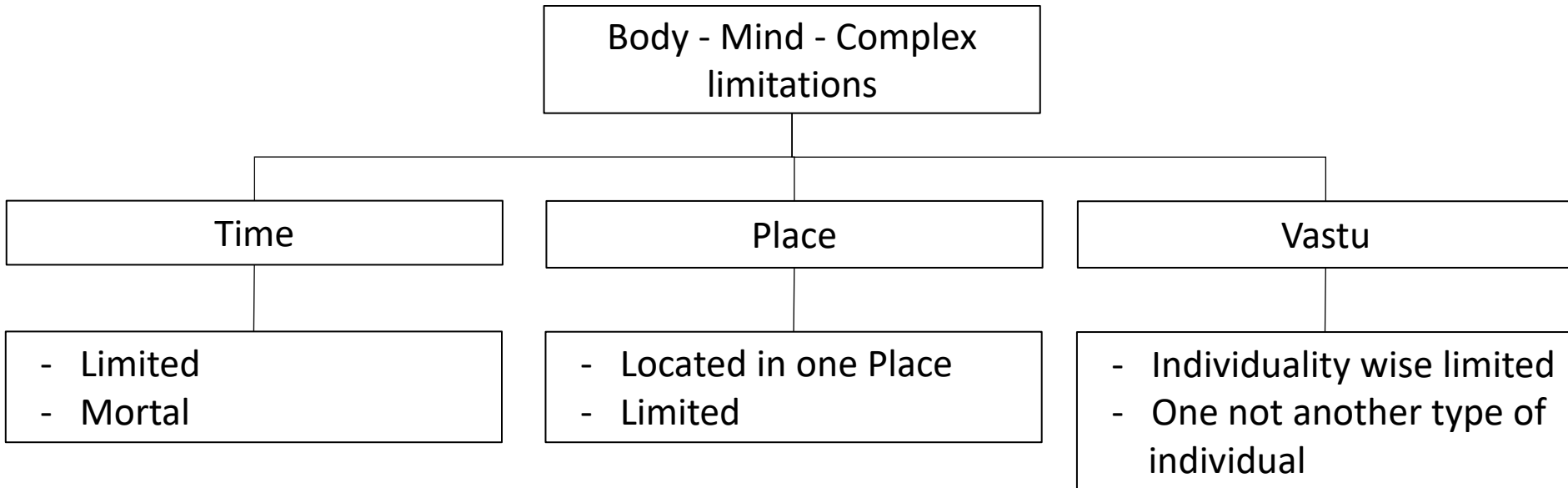
- Body, mind, sense organs are costumes, instruments, used for worldly transactions
- Shawl, coat, shirt, etc
- Body, sense organs are layers, media through which we transact with the world.

- Used by us - Not us. I use the body, mind, intellect, sense organs.
- I am not the body, mind, intellect, sense organs.
- I am different from body.

- This fact is uniquely revealed by Vedanta.
- In common Parlance, no human being knows this fact.
- Surprising revelation by Vedanta

Layers :

- Pancha Koshas Anna / Prana / Mano / vigyana / Ananda Maya costumes, dresses, sense complex, Anatma.
- Real I - Different from Anatma, is Atma.



- It has 3 limitations, hence got mortality.

Anatma	Atma
<ul style="list-style-type: none"> - Mortal - Subject to suffering 	<ul style="list-style-type: none"> - Free from limitations

- I am this limitless absolute reality, is the teaching of Vedanta.

- I am not aware of my eternal nature

- Because of self ignorance, I have self misconception
- I did not know I am eternal Atma, I mistake myself to be the Anatma, body.
- I say, I am a human being, I am male, female, young, old...
- Body born, I am born, celebrate birthdays.
- Indirectly we say, we are the body.
- Body dies - we say - I die
- Sense organs, mind, intellect all have misconceptions

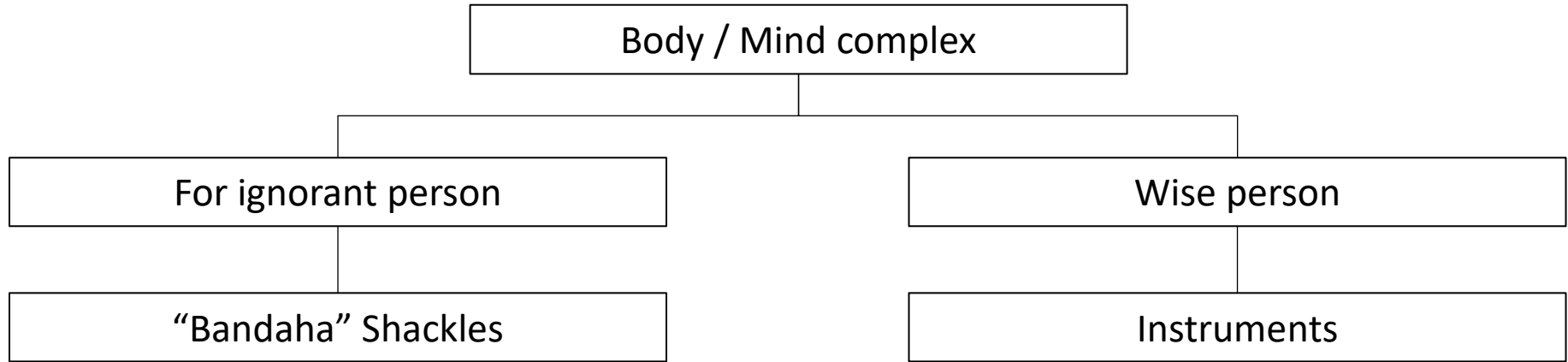
- Ignorance - Ajnanam (Leads to misconception, Adhyasa)

- Once I mistake myself to be the body, all problems of body / Mind sense complex, limitations, become my limitations.
- Old age, death - My limitation.
- Their insecurity becomes my insecurity, their problems become my problems.
- I become shackled, called samsara
- Sense of limitation is being trapped, Shackled = Samsara = Bandah
- Body / Mind - Wonderful instrument, useful Experience, transact in life.
- Body / Mind - Availability as costume very useful.

- As long as we use as temporary costume, will have no problem, blessing.

- Moment we identify with them and become them, we become shackled.

- Identification - converts costumes into Shackles



a) Ahamkara Adhikarana - Dehantara Bandaha :

- Ahamkara = Beginning from Vigyana Maya Kosha, intellect
- Deha = Upto Annamaya kosha = Material costumes, because of misconception, Bondage.
- Old age, frightening.

Jnani	Ajnani
<ul style="list-style-type: none"> - Old age fact - Not frightening 	<ul style="list-style-type: none"> - Old age of Mine and others - Frightening

- Life = Anxiety, we have made everything into an event, hence misconception.

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

यं हि न व्यथयन्त्येते
पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं
सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

yaṁ hi na vyathayantyētē
puruṣaṁ puruṣarṣabha |
samaduḥkhasukhaṁ dhīraṁ
sō'mṛtatvāya kalpatē || 2-15 ||

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self.[Chapter 2 - Verse 15]

- For ignorant - Samsari - Body / Mind complex is a shackle
- What is desire of Vedantic student?

b) Moktum Ichcha :

- He wants to throw away shackle, remove shackle
- Remove the shackleless of the shackled body
- Dropping wrong identification with body
- Dropping conclusion, cognitive intellectual conclusion - I am the body
- Deliberately assert, I use the mortal body, but I am the immortal Atma.
- Misconceptions dropped, only when ignorance dropped
- Ignorance can't be removed by any other means except Self knowledge.

c) Sva Svarupa Avabodhana :

- By clear convincing knowledge by Vedanta, Upajeevya Shabda Pramanam.
- Vedanta student, mature seeker, knows what he wants.
- 1000s of seekers, don't have clarity what they want.
- No clarity of what they want - Do Guru shopping
- Informed student knows to take self knowledge from Guru.
- My eternal nature is Atma, different from Body / Mind complex.
- Pancha kosha Vilakshana - Atma iti Avabodhana
- Use knowledge to get conviction to conduct life.

e) Moktum Ichha :

- Have desire to drop the shackle that I am body - Mind convert shackle into useful instruments

Example :

- Person sang song, somebody threw chappal
- Sang one more song, got 2nd Chappal
- Shackle converted into blessing
- Body mind not burden but blessing.
- Blessing when I have distance from body - Mind Complex.
- Objectively use them without emotionally, Investing that you are that entity.

f) Munch :

- To set bird free from cage
- To relinquish, to discard

g) Agyana Kalpitam :

- Brahma Satya Jagan Mithya (Technical)
- Mithya = Defined as Agyana Kalpita = Technical words = Jnana Badita technical word, Vedantic Jargon, unique word belonging to a particular branch of Science.

- Common word but having special meaning.

Example :

- Freezing the account
- Not put in fridge
- Oxidation, reduction, flattening the curve (Corona time)
- Mithya = Ajnana Kalpitam - Jargon
- Mithya profound word

Temporary meaning :

- Mithya = Anityam

Brahma Satyam	Jagat Mithya
Eternal	World Non-eternal

- All Koshas, temporary, mortal, subject to end
- Mithya - Difficult to translate

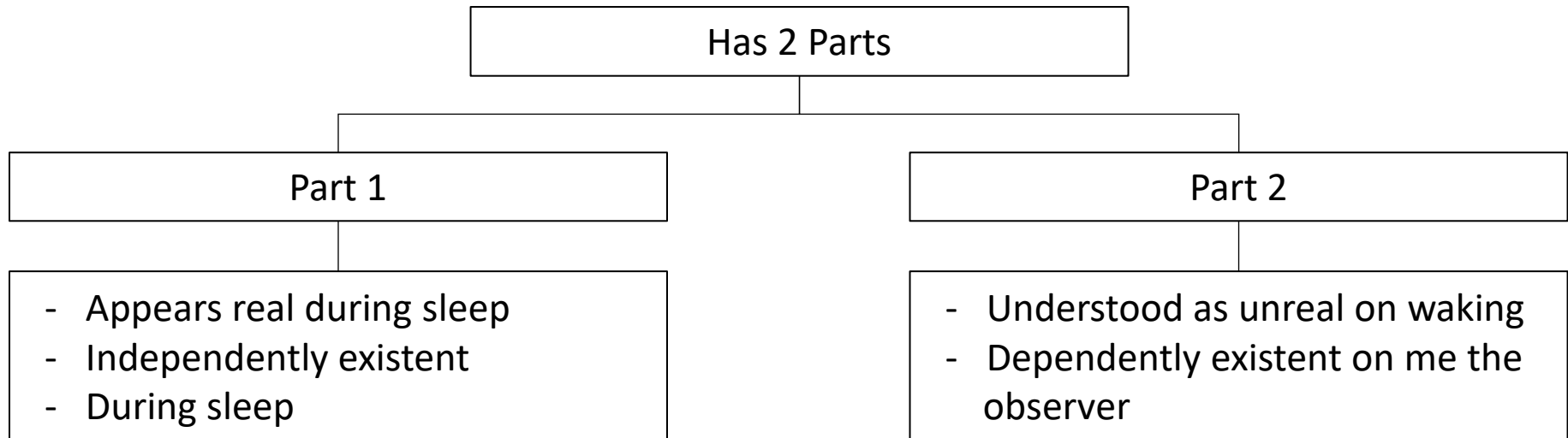
Example : Dream analysis

- In normal sleep, not deep sleep, we get experience of internal world within our self.
- Dream world is something we experience in sleep
- All experience dream
- Status of dream object, people, dream body, we are not aware of.
- Dream world appears real during sleep, As long as we continue to sleep
- Dream appears real
- Real = Object has existence independent of me.

- Have, External world, Different from dreamer (This status called reality)
 - This is status of dream world
 - When we wake up, dream world understood differently, called unreal
- Unreal means - Dream does not exist independently of me, the experienter, the observer.

Real	Unreal
Has independent existence	Has no independent existence

- Dream world as unique status



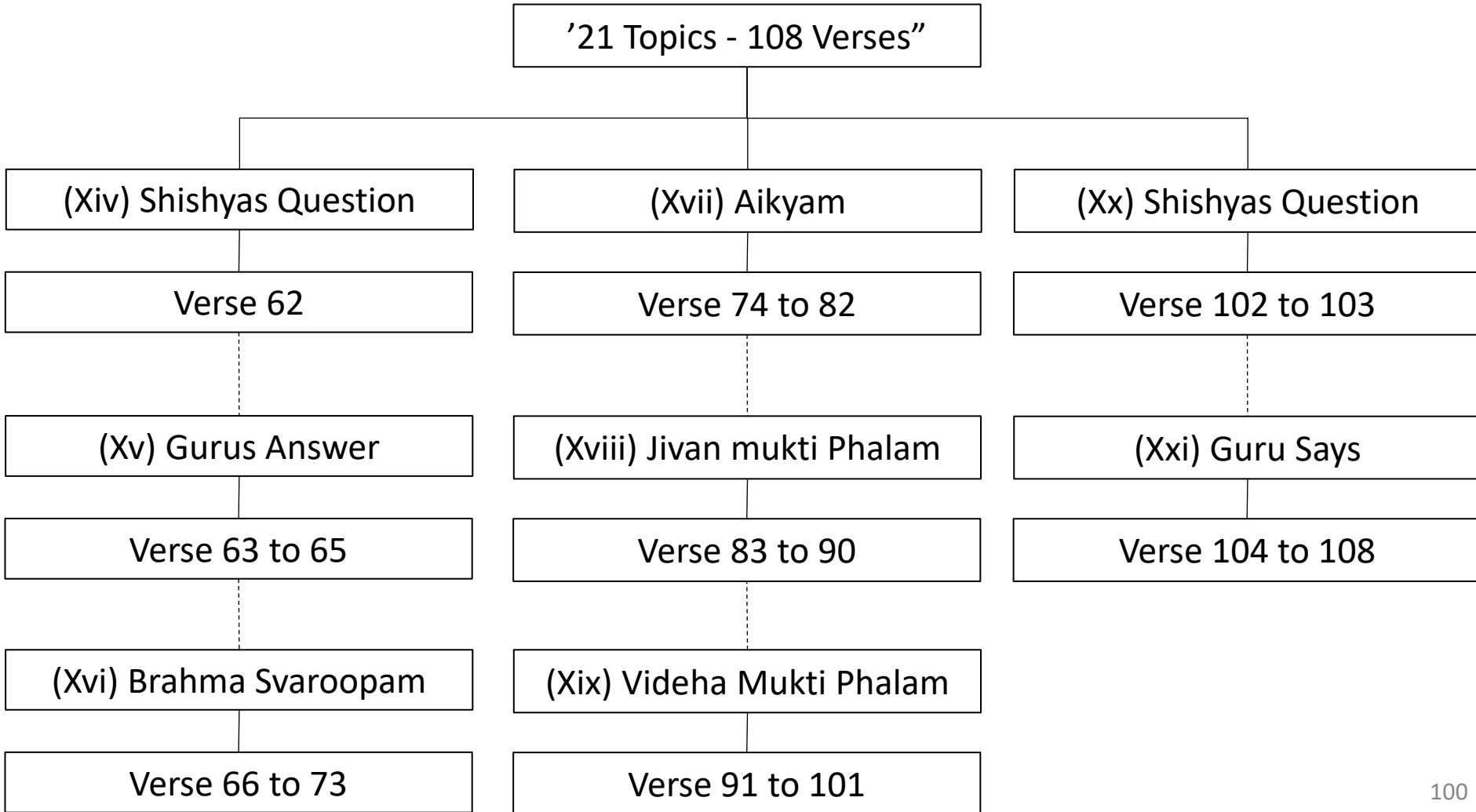
Mithya :

Ajnana	Kalpitha	} Appearing during sleep
Sleep	Appearing	

- Mind bogglingly extends to waking - How?
- In vision of Vedanta, we claim awake, but spiritually asleep
- We are ignorant of - I am the original, eternal Atma.

Important verses of Original text :

- Verse 1, 3,6, 19, 20



- I am Atma - Different from body mind complex
- We are ignorant, asleep to this very significant factor.
- Ignorance has made life into misery, knowledge can make life into greatest blessing.

- We are spiritually asleep to our nature.
- In this sleep state, this waking, world appears to be real and existing, independent of me the observer.

- I look at world as independently existing and I am dependent on the world.

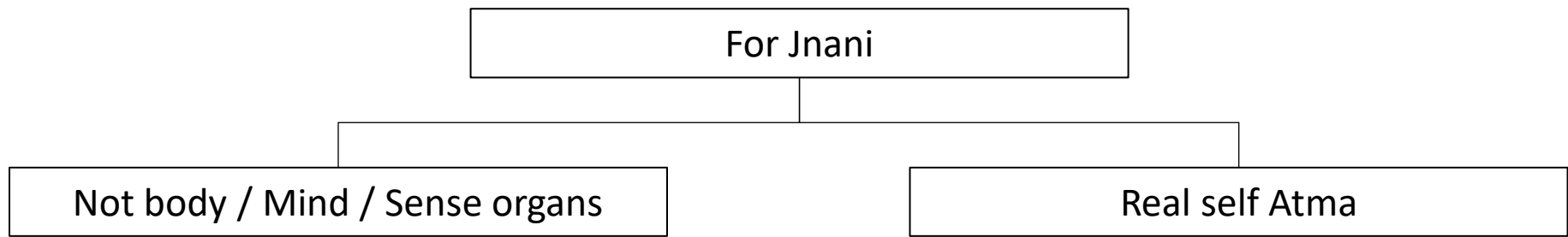
- When I go away, world continues
- World is real, independently existing, our false Darshanam.

Vedanta :

- World appears to be real and independently existent as long as we are spiritually asleep.
- we manage to wake up from spiritual sleep, by self knowledge, clear understanding of my real nature.

- I am Panchakosha Vilakshana Mithya, Atma Asmi, is spiritual Awakening.

- On Awakening, if Jnani looks at same world, world appeared as real before knowledge.
- World is clearly, doubtlessly, convincingly, understood as unreal, dependently existent on me the observer.



- Anatma Prapancha seems to be existing borrowing reality, existence from me the original self

How do you know?

- Wake-up and see

Vedanta :

- I am willing to show you this fact about this world. If available for me
- Waking from conventional sleep, happens because of Prarabda karma.
- Awakening from spiritual sleep not natural.
- Have to work and use Vedanta Pramana.

Katho Upanishad : Wake-up

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise.

- We sing Suprabatham to wake-up.
- Bhagawan does not sing Suprabatham
- Uthishta Jagratha = wake-up from spiritual ignorance

Mandukya Upanishad :

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।

अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥

anādimāyayā supto yadā jīvaḥ prabudhyate |

ajamanidramasvapnamadvaitaṁ budhyate tadā || 16 ||

When the individual soul sleeping under the influence of the beginningless Maya is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual (Turiya). [1 - K - 16]

- On awakening, we will understand, that this world which appeared, independently existent, does not exist independently.
- Therefore, it is dependent on me the observer, therefore Mithya.

- Dropping our identification with Mithya body mind sense complex = Moksha = Ajnana Kalpita.

Understand Mithya

Dream body / Mind sense complex

Waking body / Mind sense complex

- Then we wake-up.
- Instrument and objective world both Mithya.

- I am Satyam, Brahma Satyam, Jagan Mithya.
- Line of 10th Sloka Meaningful only, When we complete Vedantic study.
- Until then, we will translate Mithya is impermanent.

Lecture 7

Guru Upasadanam : Verse 18 :

उक्तसाधनसंपन्नः, तत्त्वजिज्ञासुरात्मनः ।
उपसीदेद्गुरुं प्राज्ञं, यस्माद्बन्धविमोक्षणम् ॥३२॥

uktasādhanasampannaḥ, tattvajijñāsūrātmanah |
upasidedguruṁ prājñaṁ, yasmādbandhavimokṣaṇam ||32||

Others say that Bhakti means a constant enquiry into the Truth of one's own Self. One who has the above mentioned qualifications and is desirous to know the Truth of the Self should, therefore, approach an illumined Teacher for redeeming himself from bondage. [Verse 32]

- Shankara concluding 4th Topic of Adhikaritvam - 4 fold qualifications.
- Viveka - Discrimination
- Vairagyam - Dispassion
- Shatka Sampattihi - 6 Fold inner discipline
- Mumukshutvam - Desire for liberation

In verse 17 :

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ 27 ॥

ahaṅkāradidehāntān bandhānājñānakalpitaṁ |
svasvarūpāvabodbena muktumicchā mumukṣutā || 27||

Mumukshutva is the burning desire to free oneself, by realizing one's true Self—from all bondages from that of egoism to that of identification with the body—which are bondages imagined due to ignorance. [Verse 27]

What is liberation :

- Desire for liberation is Mumukshutvam
- Defined Moksha in Shastric form

Important Definition of moksha :

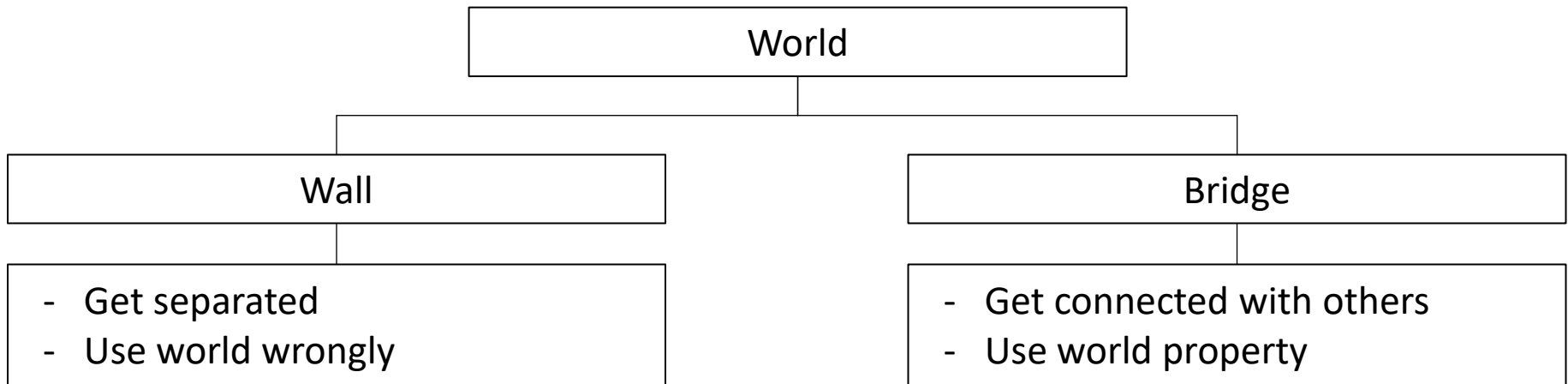
- Dropping identification with body - Mind sense complex not looking upon them as my real self.
- Identification converts Body / Mind / Sense complex into shackle, bondage.
- Not remove them, disidentify from them cognitively, in terms of understanding.
- No physical change
- Whoever has these qualifications is an eligible student, Adhikari.

How to get qualification not mentioned :

- Answer in Bhagawad Gita
- Important text to understand - How to get qualifications.
- Neither in Upanishads or in Brahma sutra.

Karma Yoga	Upasana Yoga
<ul style="list-style-type: none">- Ingenious discipline- Convert entire world into field of Service- Service will help me in Attaining spiritual growth- World = means bridge for Moksha	<ul style="list-style-type: none">- Complimentary part of Karma yoga

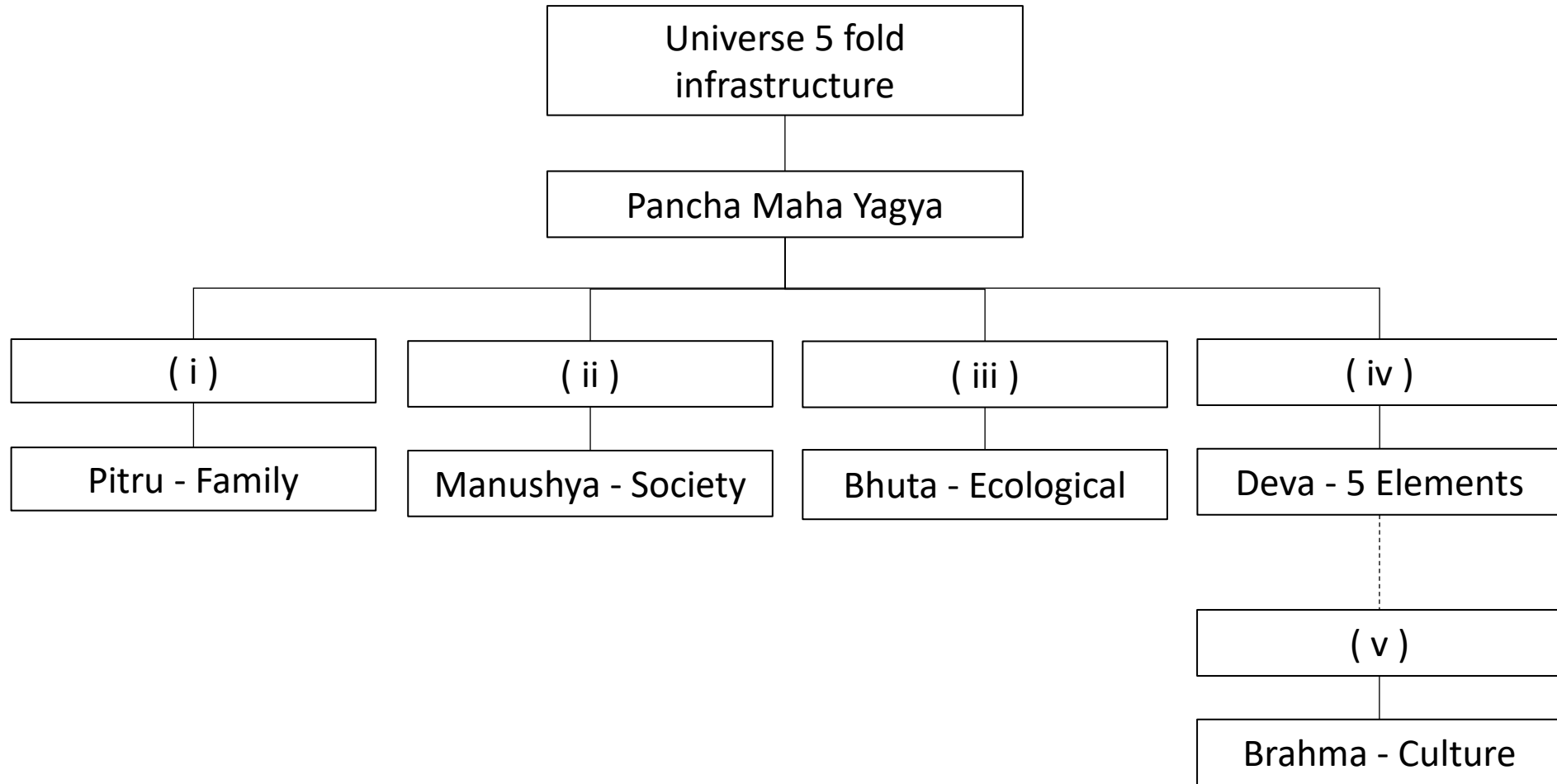
- Instead of building walls - May you build bridges.
- Raw material common.



- Between me and my destination Moksha, let world be a bridge.
- Ingenious method = karma Yoga
- Activities as service to the world
- Spiritual exercise - Nitya, Naimitta Karmani, Niyata Karmani, Vihita Karmani.
- All help in spiritual growth.
- Many Karmas are activities, Physical, Vocal, mental.
- Pancha maha Yagya - Sample comprehensive set of spiritual exercises
- Taittiriya Upanishad : Chapter 2
- Brihadaranyaka Upanishad : Chapter 1 - Section 4 - Purusha Vidha Bramahnam.
- Pancha Maha Yagya - Taittiriya Aranyakam Krishna Yajur Veda.

Chapter 2 - Section 10 - Verse 1 to 8 :

- Panchavaa ete Maha Satati Santushtante...



Veda ritualistic Activities :

- Can be replaced by service activity
- Gifted by lord for our growth - Family, social, ecological - Plants - Animals, Flora - Fauna, elemental, Vedic.

Cultural infrastructure - Vedic - Spiritual culture :

- Important for fulfilling Dharma - Artha - Kama - Moksha Purushartha
- Karma Yogi appreciates 5 fold infrastructure and their contribution to us.
- Every human being should accept ones own responsibility.
- I am responsible for preserving and improving infrastructure for future generation.
- Only if awareness is there, I will serve voluntarily.
- Every spiritual seeker should follow according to his own capacity, serve with humility, with reverence.

Yagya	Seva
With reverence and devotion	Service without reverence

- Because of reverential attitude, use Upasana Yoga also as complementary.
- In Upasana yoga, meditate upon God as giver of 5 fold infrastructure
- Therefore thank the lord
- I practice Vishwaroopa Upasana described in Gita - Chapter 7

ये चैव सात्त्विका भावा
राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥७-१२॥

yē caiva sāttvikā bhāvāh
rājasāstāmasāśca yē |
matta ēvēti tān viddhi
na tvahaṃ tēṣu tē mayi ||7-12||

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

- World, gift of God, Manifestation of God, infrastructure is Divine, my service becomes Devotion.

Upadesha Sara :

जगत ईशधी युक्तसेवनम् ।
अष्टमूर्तिभृद्देवपूजनम् ॥५॥

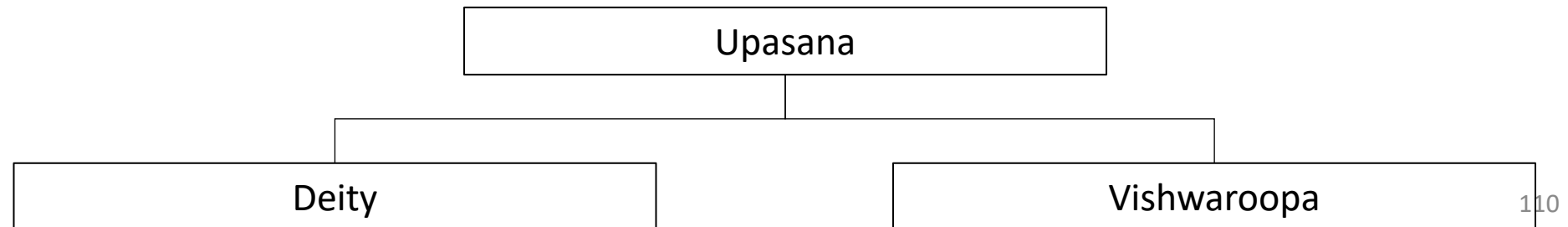
jagata īśa-dhī yukta sevanam ।
aṣṭa-mūrti bhṛd deva-pūjanam ॥5॥

Serving the world with the attitude of serving the Lord is the (true) worship of the Lord, who is the wielder of the eight-fold-forms. [Verse 5]

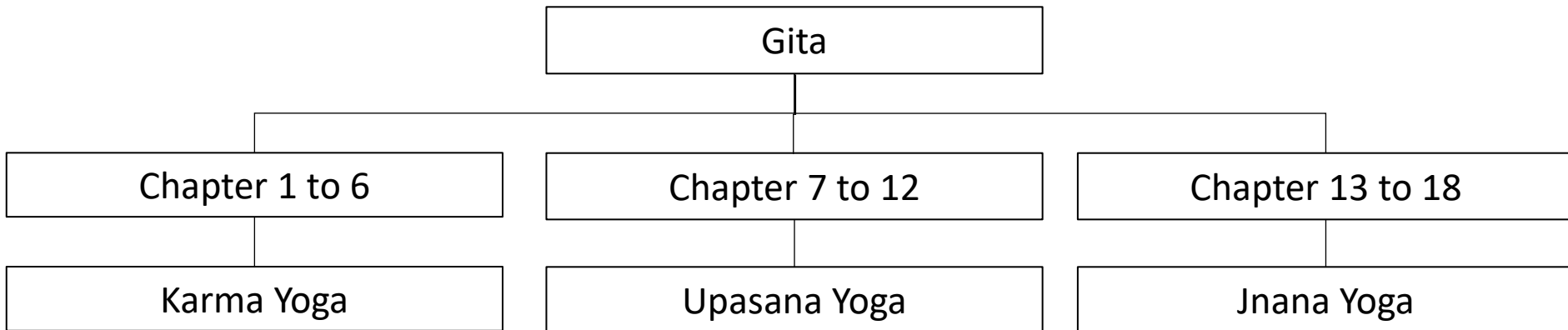
- Upasana yoga - Develop reverential attitude.

Karma yoga :

- With reverential attitude, I serve family, society, environment.
- Karma Yoga and Upasana for internal growth in form of Viveka, vairagya, Sadhana Chatushtaya Sampatti, Mumukshutvam.



- Learn to withdraw mind from sense organs and external world.
- Make mind calm, quiet, to focus on Ishvara.
- In Upasana, develop Kshama, ability to withdraw the mind.
- Damaha - Ability to withdraw the sense organs
- Uparama - Sit quiet for sometime
- Samadhanam - Ability to focus on god
- 4 Faculties developed by Samadhi or Upasana Yoga.



- Gita helps to develop 4 fold qualifications through Karma and Upasana.
- Eligible student should enter Jnana Yoga by going to Guru.

Topic v : Guru Upasadanam : Verse 18 to 20 :

- Guru Upasadanam - Approaching guru to practice Jnana Yoga.

1 st Karma Yoga	2 nd Jnana Yoga	} Sequential
Pradhana	Exposure to teaching	

- Listening helps to develop qualification
- Become Mature, go to Jnana yoga domination, later Jnana Yoga dominates, Karma Yoga continues.

a) Mukta Sadhana Sampannaha :

- Student who has led Karma Yoga sadhana Pradhana life in grihastha.
- Use family for Karma Yoga and Upasana Yoga
- Parayanam - vishnu Sahasranamam = Karma yoga

Vishnu Sahasranamam Stotram :

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकतेमौक्तिकानां
मालाक्लृप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूष वर्षैः
आनन्दी नः पुनीयादरिनलिनगदा शङ्खपाणिर्मुकुन्दः ॥ १ ॥

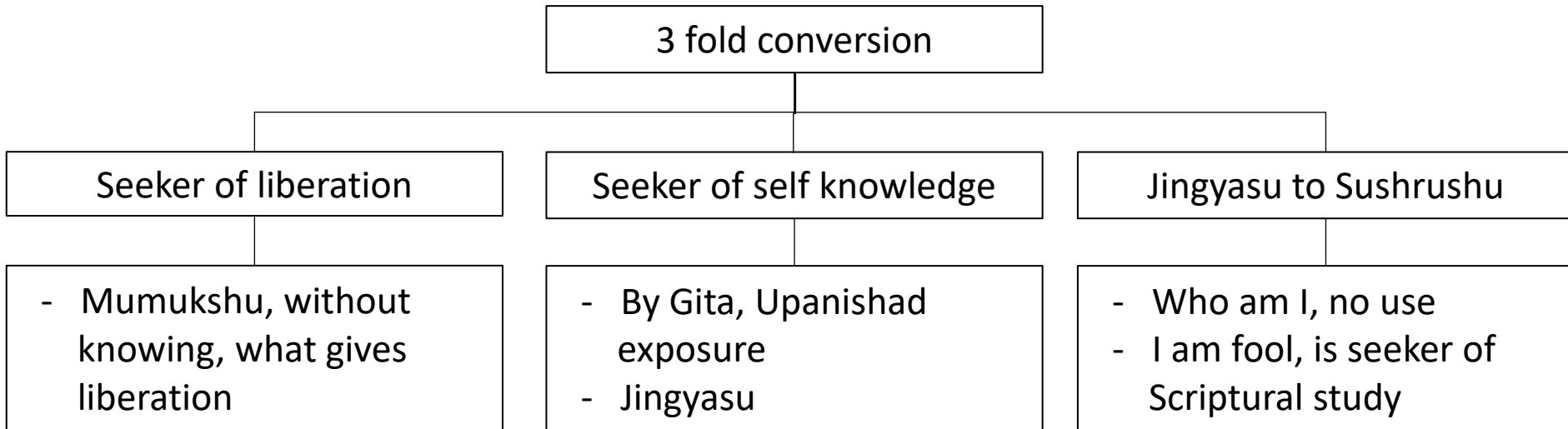
kṣīrōdanvatpradēśē śucimaṇivilasatsaikatē mauktikānām
mālākṣrptāsanasthaḥ sphatīkamaṇinibhairmauktikairmaṇḍitāṅgaḥ |
śubhraisebhrairadabhrairupariviracitairmuktapiyūṣavarṣaiḥ
ānandīnaḥ punīyādarinalinagadāśaṁkhaṇirmukundaḥ || 1 ||

let that mukunda makes us all holy, who wears all over his body pearls made of spatika, who sits on the throne of garland of pearls, located in the sand of precious stones, by the side of the sea of milk, who gets happy of the white cloud, sprayed of drops of nectar and who has the mace, the wheel and the lotus in His hands [Verse 1]

One rich in 4 Qualifications :

b) Tattva Jingyasu :

- Exposed to scriptural study
- Knows Jingyasu, need Jnana Yoga.



- Mumukshu → Jingyasu → Sushrushu → internal conversion, important.
- 3 Fold conversion has taken Place for a Tattva Jingyasu
- Jingyasu Jnatum ichhu...

c) Atma Tattva :

- My real nature

Superficial Nature	Tattva Jingyasu
<ul style="list-style-type: none">- Ishvara / Consciousness	<ul style="list-style-type: none">- Spiritual nature- Real self

d) Pragyam guru Upasidhe :

- Become Sishrushu
- Sishrusha = Service
- Sushrusha = Stotrum Ichha, desire to listen to Vedanta from Guru
- Serve first, then ask for listening
- Study not crash program, long study

Indra Studies with Prajapathi :

- 32 Years service - Vishwa
- 32 Years service - Teijasa
- 32 Years service - Pragyam
- 5 Years service - Turiyam
- 101 Total Years
- I am separate from Vishwa, Teijasa, Pragyam, am the unembodied self.
- In sleep real nature of self not Annihilated

Brihadaranyaka Upanishad :

- 43 - Verse 23 to 30
- Ultimate reality is unqualified spirit not negation or exclusion of Manifested reality.

Brihadaranyaka Upanishad - Chapter 4 :

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेति;
अब्रवीन्मे बर्कुर्वाष्णः, चक्षुर्वै ब्रह्मेति;
यथा मातृमान्पितृमानाचार्यवान् ब्रूयात्,
तथा तद्वाष्णोऽब्रवीच्चक्षुर्वै ब्रह्मेति,
अपश्यतो हि किं स्यादिति; अब्रवीत्तु ते
तस्यायतनं प्रतिष्ठां? न मेऽब्रवीदिति;
एकपाद्वा एतत्सम्माडिति; स वै नो ब्रूहि
याज्ञवल्क्य; चक्षुरेवायतनम्, आकाशः प्रतिष्ठा,
सत्यमित्येतदुपासीत; का सत्यता याज्ञवल्क्य?
चक्षुरेव सम्माडिति होवाच, चक्षुषा वै सम्माट्
पश्यन्तमाहुरद्राक्षीरिति, स आहाद्राक्षामिति,
तत्सत्यं भवति; चक्षुर्वै सम्माट् परमं ब्रह्म;
नैनं चक्षुर्जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति,
देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते;
हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः;
स होवाच याज्ञवल्क्यः,
पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४ ॥

yadeva te kaścidabravīttacchṛṇvāmeti;
abravīnme barkurvārṣṇaḥ, cakśurvai brahmeti;
yathā mātṛmānpitr̥mānācāryavān brūyāt,
tathā tadvārṣṇo'bravīccakśurvai brahmeti,
apaśyato hi kiṃ syāditi; abravīttu te
tasyāyatanam pratiṣṭhām? na me'bravīditi;
ekapādvā etatsamrāḍiti; sa vai no brūhi
yājñavalkya; cakśurevāyatanam, ākāśaḥ pratiṣṭhā,
satyamityetadupāsīta; kā satyatā yājñavalkya?
cakśureva samrāḍiti hovāca, cakśuṣā vai samrāṭ
paśyantamāhuradrākśīrिति, sa āhādrākśamिति,
tatsatyam bhavati; cakśurvai samrāṭ paramam
brahma; nainam cakśurjahāti, sarvāṇyenam
bhūtānyabhikśaranti, devo bhūtvā devānapyeti,
ya evam vidvānetadupāste; hastyṛṣabham
sahasram dadāmiति hovāca janako vaidehaḥ;
sa hovāca yājñavalkyaḥ,
pitā me'manyata nānanuśiṣya hareteti || 4 ||

‘Let me hear whatever any one may have told you.’ ‘Barku, the son of Vṛṣṇa, has told me that the eye (sun) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of Vṛṣṇa said this—that the eye is Brahman. For what can a person have who cannot see? But did he tell you about its abode and support?’ ‘No, he did not.’ ‘This Brahman is only one-footed, O Emperor.’ ‘Then you tell us, Yājñavalkya.’ ‘The eye is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as truth.’ ‘What is truth, Yājñavalkya?’ ‘The eye itself, O Emperor,’ said Yājñavalkya, ‘if a person, O Emperor, says to one who has seen with the eyes, “Have you seen?” and one answers, “Yes, I have,” then it is true. The eye, O Emperor, is the Supreme Brahman. The eye never leaves him who knowing thus meditates upon it; all beings eagerly come to him; and being a god, he attains the gods,’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yājñavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’ [4 - 1 - 4]

Brihadaranyaka Upanishad - Chapter 4 :

यदेव ते कश्चिदब्रवीतच्छृण्वामेति;
अब्रवीन्मे विदग्धः शाकल्योः, हृदयं वै ब्रह्मेति; यथा
मातृमान्पितृमानाचार्यवान्ब्रूयात्,
तथा तच्छाकल्योऽब्रवीद्धृदयं वै ब्रह्मेति,
अहृदयस्य हि किं स्यादिति; अब्रवीतु ते
तस्यायतनं प्रतिष्ठां? न मेऽब्रवीदिति;
एकपाद्वा एतत्सम्माडिति, स वै नो ब्रूहि याज्ञवल्क्य;
हृदयमेवायतनम्, आकाशः प्रतिष्ठा,
स्थितिरित्येनदुपासीत; का स्थितिता याज्ञवल्क्य?
हृदयमेव सम्माडिति होवाच, हृदयं वै सम्माट् सर्वेषां
भूतानामायतनम्, हृदयं वै सम्माट् सर्वेषां भूतानां
प्रतिष्ठा, हृदये ह्येव सम्माट् सर्वाणि भूतानि
प्रतिष्ठितानि भवन्ति; हृदयं वै सम्माट् परमं ब्रह्म;
नैनं हृदयं जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति,
देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते;
हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः;
स होवाच याज्ञवल्क्यः,
पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ७ ॥

yadeva te kaścidabravīttacchṛṇavāmeti;
abravīnme vidagdhaḥ śākalyoḥ,
hṛdayaṃ vai brahmeti; yathā
mātrmānpitrmanācāryavānbrūyāt,
tathā tacchākalyo'bravīddhṛdayaṃ vai
brahmeti, ahṛdayasya hi kiṃ syāditi;
abravīttu te tasyāyatanam pratiṣṭhām?
na me'bravīditi; ekapādvā etatsamrāḍiti,
sa vai no brūhi yājñavalkya;
hṛdayamevāyatanam, ākāśaḥ pratiṣṭhā,
sthitirityenadupāsīta; kā sthititā yājñavalkya?
hṛdayameva samrāḍiti hovāca, hṛdayaṃ vai
samrāṭ sarveṣāṃ bhūtānāmāyatanam,
hṛdayaṃ vai samrāṭ sarveṣāṃ bhūtānām
pratiṣṭhā, hṛdaye hyeva samrāṭ sarvāṇi
bhūtāni pratiṣṭhitāni bhavanti;
hṛdayaṃ vai samrāṭ paramaṃ brahma;
nainaṃ hṛdayaṃ jahāti, sarvāṇyenam
bhūtānyabhikṣaranti, devo bhūtvā
devānapyēti, ya evaṃ vidvānetadupāste;
hastyṛṣabhaṃ sahasraṃ dadāmiṭi hovāca
janako vaidehaḥ; sa hovāca yājñavalkyaḥ,
pitā me'manyata nānanuśiṣya hareteti || 7 ||

‘Let me hear whatever any one may have told you.’ ‘Vidagdha, the son of Śakala, has told me that the heart (mind, here, Prajāpati) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of śakala said this—that the heart is Brahman. For what can a person without the heart have? But did he tell you about its abode and support?’ ‘No, he did not.’ ‘This Brahman is only one-footed, O Emperor.’ ‘Then you tell us, Yājñavalkya.’ ‘The heart is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as stability.’ ‘What is stability, Yājñavalkya?’ ‘The heart itself, O Emperor,’ said Yājñavalkya, ‘the heart, O Emperor, is the abode of all beings, and the heart, O Emperor, is the support of all beings; on the heart, O Emperor, all beings rest; the heart, O Emperor, is the Supreme Brahman. The heart never leaves him who knowing thus meditates upon it; all beings eagerly come to him; and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yājñavalkya replied, ‘My father was of opinion that one should not accept (wealth), from a disciple without fully instructing him.’ [4 - 1 - 7]

Gita - Chapter 15 :

द्वाविमौ पुरुषौ लोके
क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि
कूटस्थोऽक्षर उच्यते ॥१५-१६॥

dvāvimau puruṣau lōkē
kṣaraścākṣara ēva ca |
kṣaraḥ sarvāṇi bhūtāni
kūṭasthō'kṣara ucyatē || 15 - 16 ||

Two Purusas are there in this world, the perishable and the imperishable. All beings are the perishable and the Kutastha is called the imperishable. [Chapter 15 - Verse 16]

Gita - Chapter 15 :

उत्तमः पुरुषस्त्वन्यः
परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

uttamaḥ puruṣastvanyaḥ
paramātmētyudāhṛtaḥ |
yō lōkatrayam āviśya
bibhartyavyaya īśvaraḥ || 15 - 17 ||

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them. [Chapter 15 - Verse 17]

Gita - Chapter 15 :

यस्मात्क्षरमतीतोऽहम्
अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च
प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

yasmāt kṣaram atītō'ham
akṣarād api cōttamaḥ |
atō'smi lōkē vēdē ca
prathitaḥ puruṣōttamaḥ || 15 - 18 ||

As I transcend the perishable and I am even higher than the imperishable, I am declared as the Purusottama (The highest Purusa), in the world and in the Vedas. [Chapter 15 - Verse 18]

- Body - Vehicle - Drawn by the vital breath which controls the senses.
- Self is an agent of the body, owner of body, Senses, Prana.

Atma	Sun
Knower of Universe	Illuminator of Universe

- Figurative
- Not operating agent
- Pure Awareness, illumination

6th Verse :

- Knowledge gained only from Guru

Chandogyo Upanishad :

श्रुतंह्येव मे भगवद्दृशेभ्य आचार्याद्धैव विद्या
विदिता साधिष्ठं प्रापतीति तस्मै हैतदेवोवाचात्र ह न
किंचन वीयायेति वीयायेति ॥ ४.९.३ ॥
॥ इति नवमः खण्डः ॥

śrutam̐hyeva me bhagavaddṛśebhya ācāryāddhaiva vidyā
viditā sādhiṣṭhaṁ prāpatīti tasmai haitadevovācātra ha na
kiṁcana vīyāyeti vīyāyeti || 4.9.3 ||
|| iti navamaḥ khaṇḍaḥ ||

[Satyakāma said,] ‘I have heard from revered ones like you that a person learns best when he learns from a competent teacher.’ The teacher then, taught Satyakāma everything. Nothing was left out. [4 - 9 - 3]

e) Guru teaches - Pragyam :

- Enlightened guru
- Prakarshena Janati iti Pragnya

f) Yasmat Bandha Vimokshanam :

- Don't go to Jnani for family problems
- Real use : To gain knowledge, drop shackles Body / Mind, Pancha Kosha complex
- Among various spiritual disciplines...
- Moksha Sadhana Samaganyam Bhakti Reva Janiyasi.
- Bhakti Gariyasi - Superior Sadhana

2nd Line :

- Definition of Bhakti = self enquiry
- Sva Svarupanu Sandhanam Bhakti Dhiyate...

Bhakti 3 meanings depending on
level of student

Karma Yoga

- Look at world as god

Upasana Yoga

- Meditating upon god as
universe

Jnana Yoga

- Self enquiry
- Self is God

Bhakti :

- Includes Karma Yoga, Upasana yoga, Jnana Yoga
- Devotion to god

Verse 19 :

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः ।
ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः ।
अहेतुकदयासिन्धुर्बन्धुरानमतां सताम् ॥ 33 ॥

śrotriyo'vrjino'kāmahato yo brahmavittamaḥ |
brahmaṇyuparataḥ śānto nirindhana ivānalaḥ |
ahetukadayāsindhubandhurānamatām satām || 33||

A teacher is one who is well-versed in the scriptures, pure, unafflicted by desires, a perfect knower of the Supreme, who continuously abides in the Supreme, who is as calm as the fire that has burnt up its fuel, who is a spontaneous ocean of mercy that needs no cause for its expression, an intimate friend to all good people who surrender to him. [Verse 33]

Qualification of Guru :

- a) Srotriyo Urujano Kama...

Brihadaranyaka Upanishad :

स यो मनूष्याणां राद्धः समृद्धो
भवत्यन्येषामधिपतिः, सर्वैर्मानुष्यकैर्भोगैः
सम्पन्नतमः, स मनुष्याणां परम आनन्दः;
अथ ये शतं मनुष्याणामानन्दाः
स एकः पितॄणां जितलोकानामानन्दः;
अथ ये शतं पितॄणां जितलोकानामानन्दाः
स एको गन्धर्वलोक आनन्दः; अथ ये शतं
गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दः
ये कर्मणा देवत्वमभिसम्पद्यन्ते; अथ ये शतं
कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दः,
यश्च श्रोत्रियोऽवृजिनोऽकामहतः; अथ ये
शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक
आनन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतो;
अथ ये शतं प्रजापतिलोक आनन्दाः स एको
ब्रह्मलोक आनन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः;
अथैष एव परम आनन्दः, एष ब्रह्मलोकः
सम्नादिति होवाच याज्ञवल्क्यः; सोऽहं भगवते
सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति;
अत्र ह याज्ञवल्क्यो बिभयांचकारः,
मेधावी राजा सर्वेभ्यो मान्तेभ्य उदारौत्सीदिति ॥ ३३ ॥

sa yo manūṣyāṇāṃ rāddhaḥ
samṛddho bhavatyanyeṣāmadhipatiḥ,
sarvairmānuṣyakairbhogaiḥ sampannatamaḥ,
sa manuṣyāṇāṃ parama ānandaḥ;
atha ye śataṃ manuṣyāṇāmānandāḥ
sa ekaḥ pitṛṇāṃ jitalokānāmānandaḥ;
atha ye śataṃ pitṛṇāṃ jitalokānāmānandāḥ
sa eko gandharvaloka ānandaḥ;
atha ye śataṃ gandharvaloka ānandāḥ sa ekaḥ
karmadevānāmānandaḥ—ye karmaṇā
devatvamabhisampadyante; atha ye śataṃ
karmadevānāmānandāḥ sa eka
ājānadevānāmānandaḥ, yaśca śrotriyo
'vr̥jino'kāmahataḥ; atha ye
śatamājānadevānāmānandāḥ sa ekaḥ
prajāpatiloka ānandaḥ, yaśca śrotriyo
'vr̥jino'kāmahato; atha ye śataṃ
prajāpatiloka ānandāḥ sa eko
brahmaloka ānandaḥ, yaśca śrotriyo
'vr̥jino'kāmahataḥ; athaiṣa eva parama
ānandaḥ, eṣa brahmalokaḥ samrāḍiti
hovāca yājñavalkyaḥ; so'haṃ bhagavate
sahasraṃ dadāmi, ata ūrdhvaṃ
vimokśāyaiva brūhīti; atra ha yājñavalkyo
bibhayāṃcakāraḥ, medhāvī rājā sarvebhyo
māntebhya udarautsīditi || 33 ||

He who is perfect of body and prosperous among men, the ruler of others, and most lavishly supplied with all human enjoyments, represents the greatest joy among men. This human joy multiplied a hundred times makes one unit of joy for the Manes who have won that world of theirs. The joy of these Manes who have won that world multiplied a hundred times makes one unit of joy in the world of the celestial minstrels. This joy in the world of the celestial minstrels multiplied a hundred times makes one unit of joy for the gods by action—those who attain their godhead by their actions. This joy of the gods by action multiplied a hundred times makes one unit of joy for the gods by birth, as well as of one who is versed in the Vedas, sinless and free from desire. This joy of the gods by birth multiplied a hundred times makes one unit of joy in the world of Prajāpati (Virāj), as well as of one who is versed in the Vedas, sinless and free from desire. This joy in the world of Prajāpati multiplied a hundred times makes one unit of joy in the world of Brahman (Hiraṇyagarbha), as well as of one who is versed in the Vedas, sinless and free from desire. This indeed is the supreme bliss. This is the state of Brahman, O Emperor, said Yājñavalkya. ‘I give you a thousand (cows), sir. Please instruct me further about liberation itself.’ At this Yājñavalkya was afraid that the intelligent Emperor was constraining him to finish with all his conclusions. [4 - 3 - 33]

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,

tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित्) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Brihadaranyaka Upanishad :

- Srotriyam Brahmavith Tamaha Srotriyo Vrijino Akamahataha...

Srotriya :

- Studied Vedas
- Knows methodology of teaching
 - Adhyarupa
 - Apavada
- Qualification for communication = Srotriyam.

Knowledge	Communication
<ul style="list-style-type: none">- Many know Mystic Jnani : <ul style="list-style-type: none">- Knows because of Purva Janma Karma	<ul style="list-style-type: none">- Can't communicate

- Worship them, revere them, not taken as guru
- Knowledge (Bachelor of Education), (Master of Education)
- Vedantic - Master of Education = Srotriya
- Brahmavith Tamaha must have knowledge not ignorance
- Guru - Erudite Scholar, can't communicate.

Kalidasa :

- One who has knowledge and skill can be guru

b) Avrijinaha :

- Vedic lifestyle, follows Dharma
- No Adharmic activity, behavior
- World unreal, illusion, has no Values, no morality in Advaitam

Brihadaranyaka Upanishad :

- Dharma - Fundamental faculty to be human being
 - Man - Man has Dharma
 - Otherwise Animal
- No choice w.r.t Dharma - if one is materialistic or spiritual

Moksha not all should Pursue :

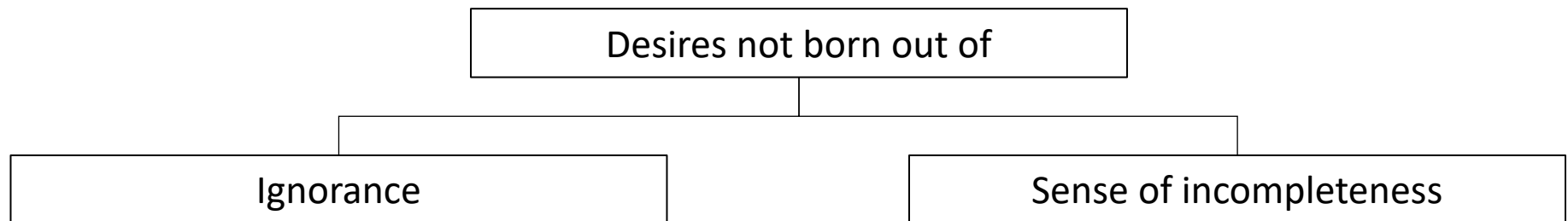
- One who has hunger for Moksha, Veda prescribes Jnanam
- Mother gives food to hungry baby
- Moksha require spiritual hunger

- | |
|---|
| <ul style="list-style-type: none">• Hunger will come, Vedantic pursuit requires Dharma. |
|---|

- Vrijinam = Papam, Adharma
- Jnani spontaneously Dharmic, becomes 2nd nature
- Get up at 5 Am - No Alarm required

c) Akama Hataha :

- Worldly or Moksha desire disturbed by, Hurt by, Pressured by, Overwhelmed by Kama.
- Akamahataha one who is not battered by desire
- Jnani might have desire to share knowledge, study more, not overpowered or slave of desire, because he is Jnani.
- Refined, non-binding desires
- Desires fulfilled or not, Jnani not bound.



- Desires born out of Vasana or habit

Example :

- 5 Day Cricket Match series
- 3 Matches won
- 4th Match - No Pressure to win, have fulfillment, won cup.

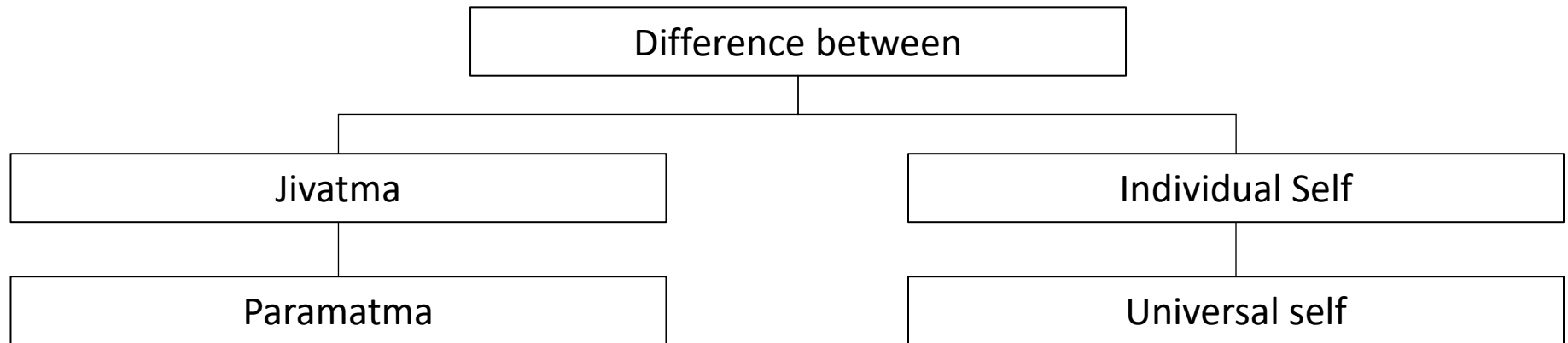
- Won match of life - Fulfilled
- Actions may be successful or Failure, nothing brings a dent to my Poornata
- Kama Yuta not Kama huta

d) Brahmani Uparata Shantaha :

- Does not know Brahman like objects in creation
- Brahman happens to be himself.

Knowledge :

- I am Brahman



- One who has dissolved into Brahman, merged into Brahman, resting in Brahman, one with Brahman.
- Not physical merger but cognitive merger
- I was, is, ever will be Brahman.

Outside	Inside
Jiva	Brahman

e) Shantaha :

- No mental restlessness caused by unfulfilled desires
- Morning - Mind restless
- Jnani - Ever relaxed, no restlessness

f) Nirandha Evenaha :

- Add fuel - Ghee, oil in Homa, flames leap more
- More desire filled, Flame leaps
- Stop adding fuel, No ghee, embers of fire in Homa Kunda without flame.

Flame	Burning Embers
Desires	Mind of Jnani

- Fire = Anala, Asks more and more
- Desire Ridden mind full and complete through knowledge
- Therefore Shanta, no Apoornatvam

g) Ahetukaha Daya Sindhu :

- Motiveless compassion towards students
- Understands intensity of samsara, Shishya is undergoing.
- Shishya has discovered problem.

- Samsara suffering guru empathizes and understands, has natural sympathy, without expectation.
- Ocean of compassion without expecting in return.

h) Banduhu Anamatam Satama :

- Helping person = Banduhu
- Jnani is helper of everyone who seek help from him
- Seeking is required
- Children must be ready to take help
- Anamatam, those who surrender to guru.

Lecture 8

Revision - Verse 17 :

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ 27 ॥

ahaṅkāārādidehāntān bandhānājñānakalpitān |
svasvarūpāvabodbena mōktumicchā mumukṣutā || 27||

Mumukshutva is the burning desire to free oneself, by realizing one's true Self—from all bondages from that of egoism to that of identification with the body—which are bondages imagined due to ignorance. [Verse 27]

- With this verse Shankara concludes, 4 fold qualifications - Viveka, Vairagyam, Shatka Sampathihi - Inner wealth, Mumukshutvam, desire for spiritual liberation.

What is liberation?

- Desire for liberation = Mumukshutvam
- Important definition of Moksha - Dropping identification with body / Mind sense complex not looking upon them as my real self is Moksha.
- Identification, converts Body / Mind complex into Shackles of bondage, need not remove them.
- Disidentify in terms of understanding, cognitive change, no physical change.
- Whoever has these qualifications is Adhikari, eligible student.

How to get these qualifications?

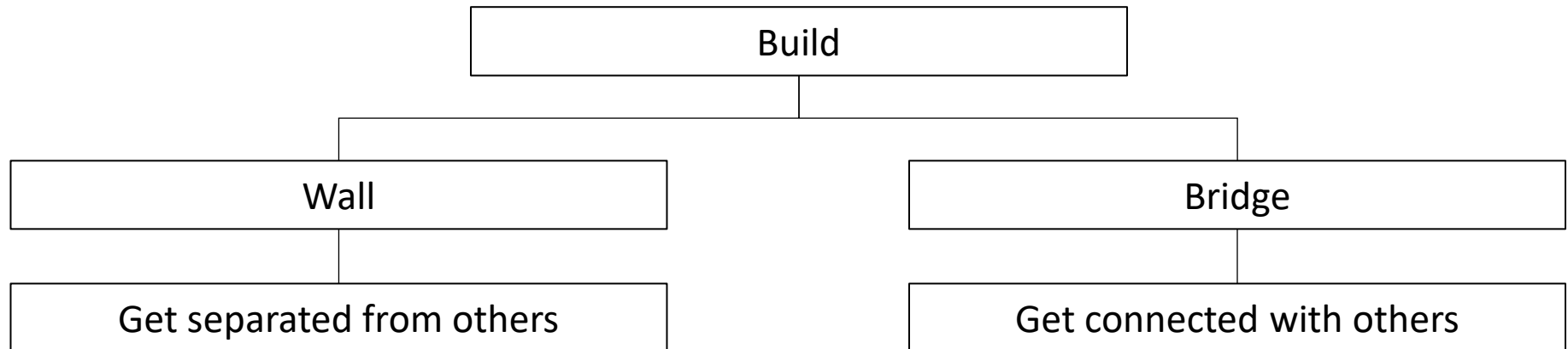
- Bhagawat Gita is means to acquire qualification

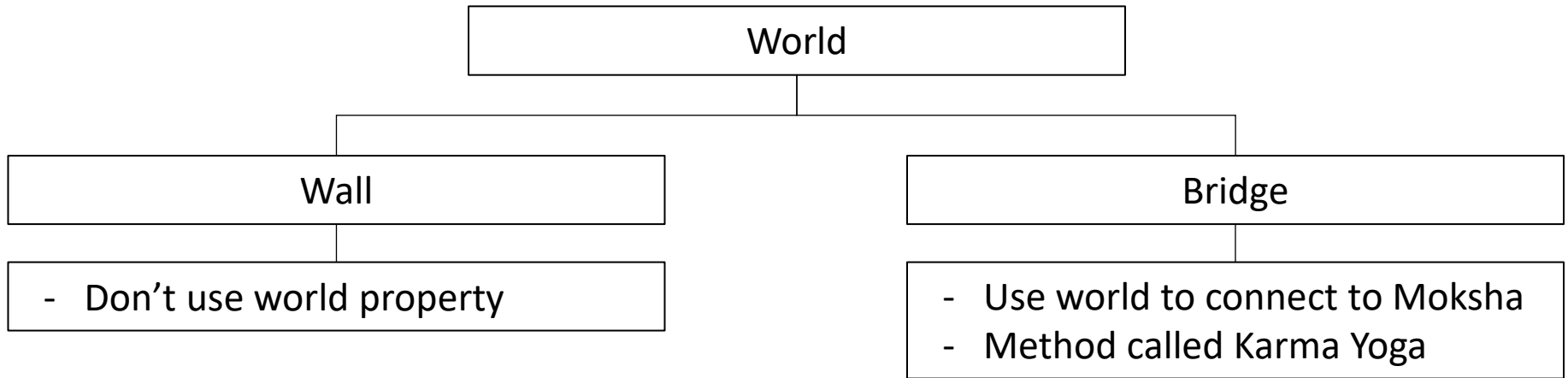
Method in the Gita :

- Karma Yoga and Upasana Yoga as complementary part of Karma Yoga
- Karma Yoga = ingenious discipline to convert world into field of service.

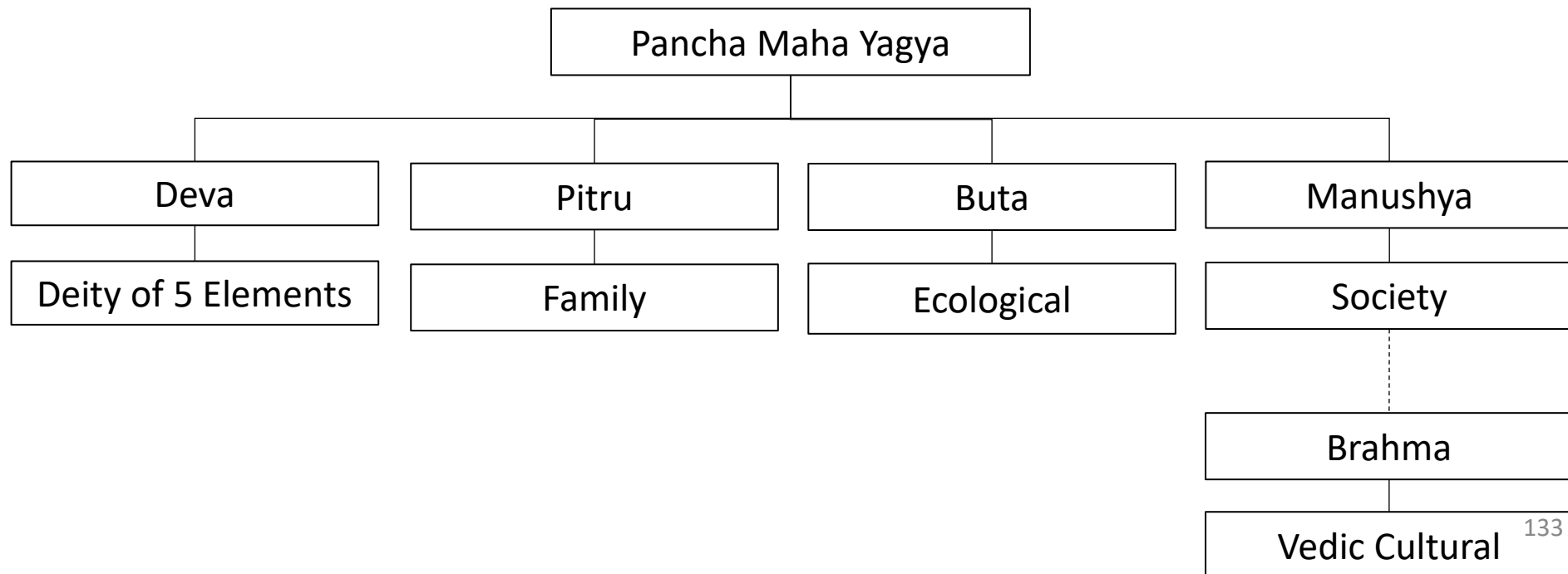
World	Goal
Means, Bridge	Moksha

- Instead of building walls, build bridges
- Most of raw material common.



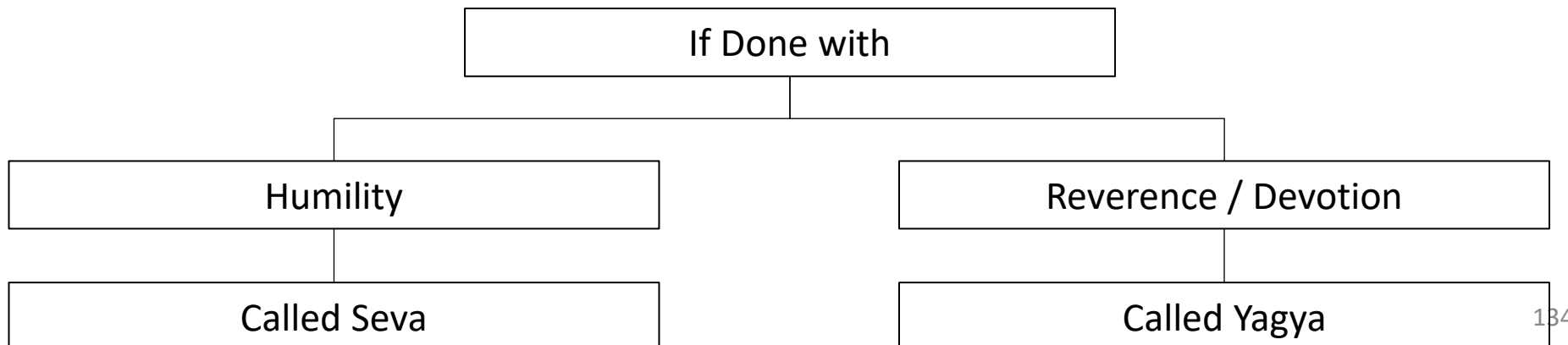


- Spiritual exercises are called - Nitya - Naimitta Karmani, Vihita Karmani, Helps in internal growth
- Physical, vocal, mental activities.
- World = 5 fold infrastructure



Taittiriya Upanishad : 1 st Chapter	Brihadaranyaka Upanishad : Chapter I - Section iv
Taittiriya Aranyakam	Purusha vidha Brahmana

- 2nd Chapter - Krishna Yajur Veda
- 5 Yagyas = 5 Rituals
- To fulfill Dharma, Artha, kama, Moksha - Purusharthas
- Karma yogi - Appreciates 5 fold infrastructure and their contributions.
- Every human being should accept his own responsibility.
- I am responsible for preserving and improving the infrastructure for my benefit, humanity, future generation.
- Serve voluntarily, improve globe
- Do with humility and reverence



- Upasana Yoga is complementary, meditate upon god as giver of 5 fold infrastructure, thank lord.
- Upasana helps me to develop reverence to infrastructure.
- When I Practice Vishwaroopa Upasana, Gita Chapter 7 to 12, world is gift of lord and manifestation of lord, hence divine infrastructure.
- Therefore my service becomes a devotion unto him.

Upadesha Sara :

जगत ईशधी युक्तसेवनम् ।
अष्टमूर्तिभृद्देवपूजनम् ॥५॥

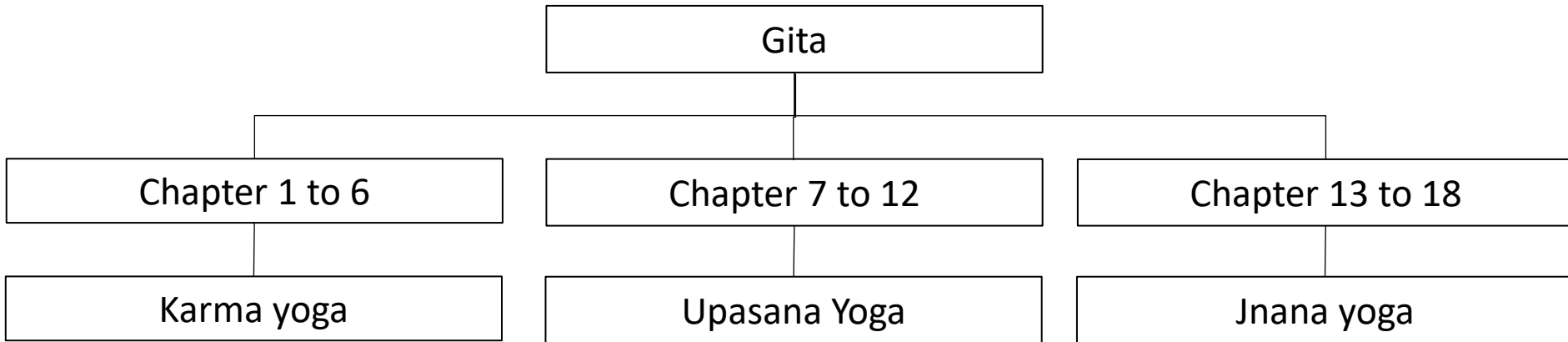
jagata īśa-dhī yukta sevanam ।
aṣṭa-mūrti bhṛd deva-pūjanam ॥5॥

Serving the world with the attitude of serving the Lord is the (true) worship of the Lord, who is the wielder of the eight-fold-forms. [Verse 5]

Upasana Yoga	Karma Yoga
Develop reverential attitude	Serve family, Society, Environment

- Gain internal growth of Viveka, Vairagya, Shatka Sampatti, Mumukshutvam.
- Meditate on god as deity or Universal god
- To practice Upasana, learn to withdraw sense organs and mind from external world.
- Make mind calm and focused to make Atma enquiry or Ishvara enquiry.

- Develop Shamah - Ability to withdraw mind.
- Develop Damaha, ability to withdraw sense organs.
- Uparama to sit quietly for sometime
- Samadhanam - Faculty of focusing Upon god.
- All faculties developed by Upasana Yoga - Samadhi yoga.



- Bhagawat Gita helps to develop 4 fold qualifications through Karma and Upasana.
- Shankara Assumes we have gone through Karma Yoga and Upasana Yoga, developed reasonable Sadhana Chatushtaya Sampatti.
- Such student should enter Jnana yoga.

Section v :

- Guru Upasadanam approaching guru to practice Jnana yoga.

Revision - Verse 18 :

उक्तसाधनसंपन्नः, तत्त्वजिज्ञासुरात्मनः ।
उपसीदेद्गुरुं प्राज्ञं, यस्माद्बन्धविमोक्षणम् ॥३२॥

uktasādhanaśampannaḥ, tattvajijñāsūrātmanah ।
upasīdedgurum prājñaṁ, yasmādbandhavimokṣaṇam ॥32॥

Others say that Bhakti means a constant enquiry into the Truth of one's own Self. One who has the above mentioned qualifications and is desirous to know the Truth of the Self should, therefore, approach an illumined Teacher for redeeming himself from bondage. [Verse 32]

Karma Yoga	Upasana Yoga	Jnana Yoga
1 st Stage	2 nd Stage	3 rd Stage

- Sequential Yoga

Practically :

- Karma Yoga Pradhanam, get exposed to Jnana Yoga.
- He will know, what Jnana Yoga involves.
- Sravanam helps to develop qualification

Ultimate :

- Jnana Yoga Domination
- Karma Yoga, disciplines us.

a) Ukta Sadhana Sampannaha :

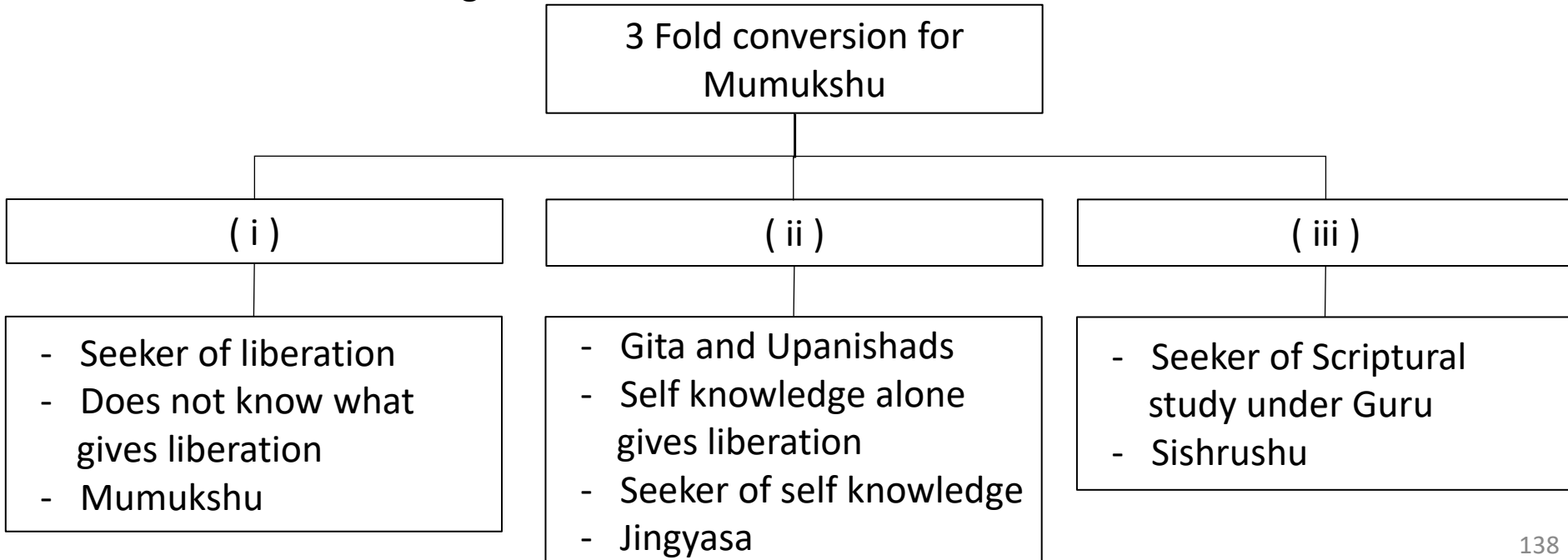
- Student with 4 fold qualifications.
- Grihastha supposed to use Ashrama for Karma Yoga and Upasana Yoga
- Vishnu Sahasranama - chant daily is Karma Yoga.

Before - Vishnu Dhyanam :

- Shiro Danvat kateshe...
- Veda incorporates Karma Yoga and Upasana Yoga in grihastha

b) Tattva Jingyasu :

- Gains self knowledge.



3 Fold conversion of Mumukshu :

- Superficial nature in Adhar Card
- Tattva Jingyasu (Seeker of Atma)

c) Pragyam Gurum Upaside :

- Become Sushrushu = Service
- Srotrum Ichha - Desire to listen to Vedanta
- Serve first and then ask for knowledge

Revision - Verse 19 :

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः ।
ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः ।
अहेतुकदयासिन्धुर्बन्धुरानमतां सताम् ॥ 33 ॥

śrotriyo'vṛjino'kāmahato yo brahmavittamaḥ |
brahmaṇyuparataḥ śānto nirindhana ivānalaḥ |
ahetukadayāsindhurbandhurānamatām satām || 33||

A teacher is one who is well-versed in the scriptures, pure, unafflicted by desires, a perfect knower of the Supreme, who continuously abides in the Supreme, who is as calm as the fire that has burnt up its fuel, who is a spontaneous ocean of mercy that needs no cause for its expression, an intimate friend to all good people who surrender to him. [Verse 33]

i) Guru Upasadanam :

- Spiritual seeker approaches guru.

ii) Seeker knows what to ask from guru :

- Eh guru, Please teach me
- Adhihi = You relearn what you have learnt.
= Adhyapakaha
- “Adihi” in Taittiriya, Kaivalyo Chandogyo student Addresses guru

Gita - Chapter 2 :

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

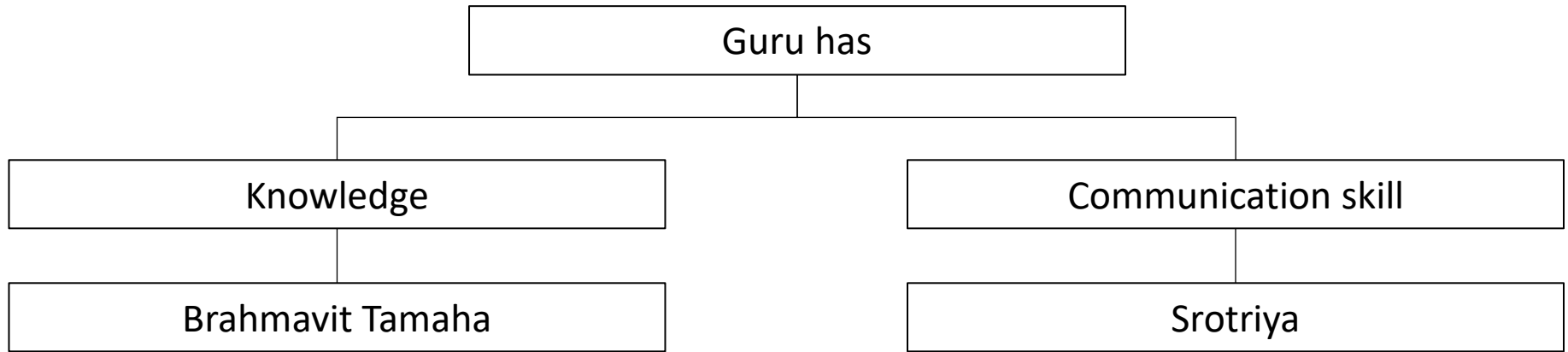
kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2- 7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee.
[Chapter 2 – Verse 7]

- Shaas to teach
- Tvam Shaadi - May you teach me
- Teaching program = Self knowledge transferred

Meditation	Gurus teaching
- Supportive Teaching	- Pramanam - Generates knowledge

- Student should have listening skill
- Kshama, Damah, Uparama, titisha, Sraddha, Samadhanam
- Kshama and Damah - Brings ears in front of Guru
- Uparama gives unpreoccupied mind for listening
- Samadhanam - Helps student to focus mind on teaching
- Student has above skills



- Spiritual pursuit = teaching Program Kalidasa.
- Slishta Kriya Atma Samstha, Sankrit Anyasya Visesha Yukta.
- Yasya Ubayam Sadhu, Saha Sikshatanam duri Pratishtapati eva
- Some know Brahman, don't know to teach, some know how to teach, don't know what is Brahman.
- One who has both knowledge and skill should be an ideal Teacher.
- Compromised teacher ok.

Don't go to mystic :

- Guru understands shishyas problem, has no motive, no returns expected.
- Guru teaches methods to raise the students skills.

Verse 20 :

तमाराध्य गुरुं भक्त्या प्रह्वप्रश्रयसेवनैः ।

प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ 34 ॥

tamārādhyā gurum bhaktyā prahva-praśrayasevanaiḥ |

prasannaṁ tamanuprāpya pṛcchejjñātavyamātmanah || 34 ||

Worship that Teacher with deep devotion and when the Teacher is pleased with your surrender, humility and service, approach and ask for what you must know.[Verse 34]

- Sishya Assesses guru, Guru assesses sishya.
- **What should disciple do**

a) Saha Jingyasu Gurum Tam Aradhya :

- Seeker should revere, and worship the guru
- Guru represents Shastram which comes from God only.
- Source of self knowledge
- Develops Sraddha and Bhakti - No intellectual Arrogance should be there.

b) :

How to revere guru

Prahva

Prahkvi Bava :

- Bend body forward to express reverence
- Namaskaram

Prashraya

- Body, vocal language, courteous manners

Sevanam

- Service to Guru

c) Prasannam Anu Pragya :

- Sincere spiritual seeker
- Vividisha Sanyasa to learn Scriptures.

Prasno Upanishad :

तन् ह स ऋषिरुवच भूय एव
तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ
यथाकामं प्रश्नान् पृच्छत
यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ २॥

Taanha sa Rishiruvaacha bhooya eva tapasaa
brahmacharyena sraddhayaa samvatsaram
Samvatsyatha yathakamam prasnaanpricchatha,
yadi vijnaasyaamah sarvam ha vo vakshyaama iti ॥ 2 ॥

To them the rsi said, 'Stay here for yet another year with austerity, celibacy and faith ; then you may ask as you please your question ; and if I know them I will surely explain everything to you.' [1 – 2]

- Shishya asks about reality, Brahman.

Topic iv : Shishya Uvaca - Verse 21 :

दुर्वारसंसारदवाग्नि तप्तं
दोधूयमानं दुरदृष्टवातैः ।
भीतं प्रपन्नं परिपाहि मृत्योः
शरण्यमन्यद्यदहं न जाने ॥ 36 ॥

*durvārasaṁsāradavāgnitaptam
dodhūyamānam duradr̥ṣṭavātaiḥ |
bhītam prapannam paripāhi mṛtyoḥ
śaraṇyamanyadyadahaṁ na jāne || 36||*

I am burning in the blazing infernal fire of this world-forest; I am being tossed around by the cruel storms of misfortune; I am terrified (within and without)—O Lord! save me from death; I have taken refuge in you, for I know no other shelter.[Verse 36]

Preparatory Verses 1 to 20 :

- Moksha, Means for self knowledge, Guru, Sishya relationship

Dialogue Begins : Verse 20 to 104 :

- Nachiketa Yama - Katho
- Dialogue : teacher - Disciple

Original text Verse 35 :

स्वामिन्नमस्ते नतलोकबन्धो
कारुण्यसिन्धो पतितं भवाब्धौ ।
मामुद्धरात्मीयकटाक्षदृष्ट्या
ऋज्व्यातिकारुण्यसुधाभिवृष्ट्या ॥ 35 ॥

*svāminnamaste natalokabandho
kāruṇyasindho patitaṁ bhavābhdhau |
māmuddharātmīyakatākṣadrṣṭyā
ṛjvyātikāruṇyasudhābhivṛṣṭyā || 35||*

O Master, O friend of all who reverently surrender unto thee, thou ocean of mercy, I salute thee; save me, fallen as I am into this sea of worldly existence, with a direct glance from thy eyes which shower nectarine Grace Supreme.[Verse 35]

- 575 Verses - Dialogue between Guru - Sishya.

Student asks Questions Verse 21 and Verse 22 :

- Sishya - Seeker of Moksha not interested in Dharma Artha Kama.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

*Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||*

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Semit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Dharma - Obtain Punyam through Puja, pilgrimage, Danam
 - Enjoy Sense Pleasures -
- } Limited end
- Dharma, Artha, Kama, can't remove mortality
 - We are afraid of our death = fear
 - Fear of old age, death = Samsara
 - Born again - Samyak Sarathi, Mind Reappears, travels to another body, Punarapi Jananam, Maranam, fear, anxiety, worry.
 - I want to get out
 - I have understood I am Samsari

Clearly Know :

- I want freedom from mortality, Mrityor Ma Amrutanga Maya...
- Dharma, Artha, Kama will not save me from Samsara.
- Spiritual Path - Jnanam for Moksha

a) Durvara Samsara Dava Agni Taptam :

- Samsara = Fear, anxiety, sense of insecurity
- Dava Agni = Forest fire = Samsara
- It spreads all over, for security I marry, now more insecurity of children, Grand children, spread all over the world.
- Can't be easily quenched
- Taptam - I am scorched by forest fire of samsara.

3 Fold Samsara / Tapam

Adhyatmikam

- My own body, Mind
- Physical, Psychological insecurity
- Burning internally

Adibautikam

- Buta Nimitta
- Others around me
- Family, neighbours
- Other living being
- Corona

Adideivam

- Rain / Cyclone
- Earth quake
- Natural forces
- Deities

- I am terribly disturbed and am scorched by Samsara

b) Durvaram :

- Difficult to remove

c) Dodhuya Manam :

- Tossed all over the world, like dry leaf by powerful wind
- Dhu = shake
- Unpredictable, uncontrollable situation, tossed helplessly

d) Duradrishtavatai :

- Dur Adhrishtam = Bad Prarabda Karma
- Papa karma = wind

e) Bhitam : feeling insecure

- In subconscious, what will befall scared

f) Prapannam :

- Surrendered to doctor - Diagnose disease and give treatment.

g) Pari Pahi :

- Rescue me from Samsara

Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmnye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

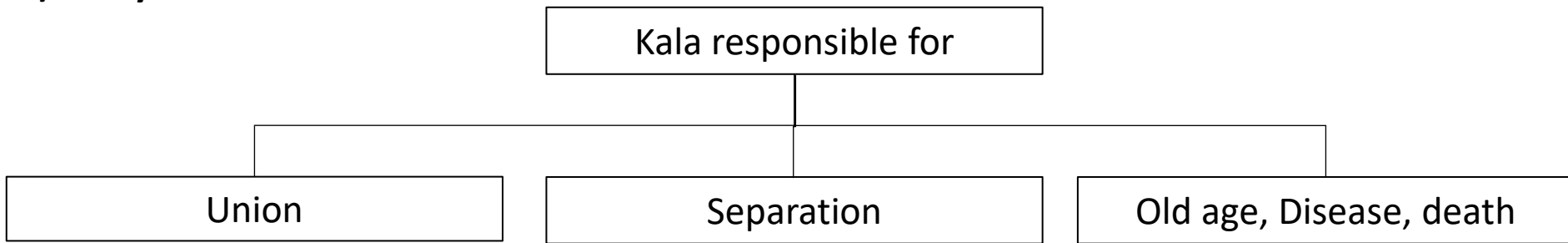
atha tasya bhayam bhavati tattveva bhayam

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

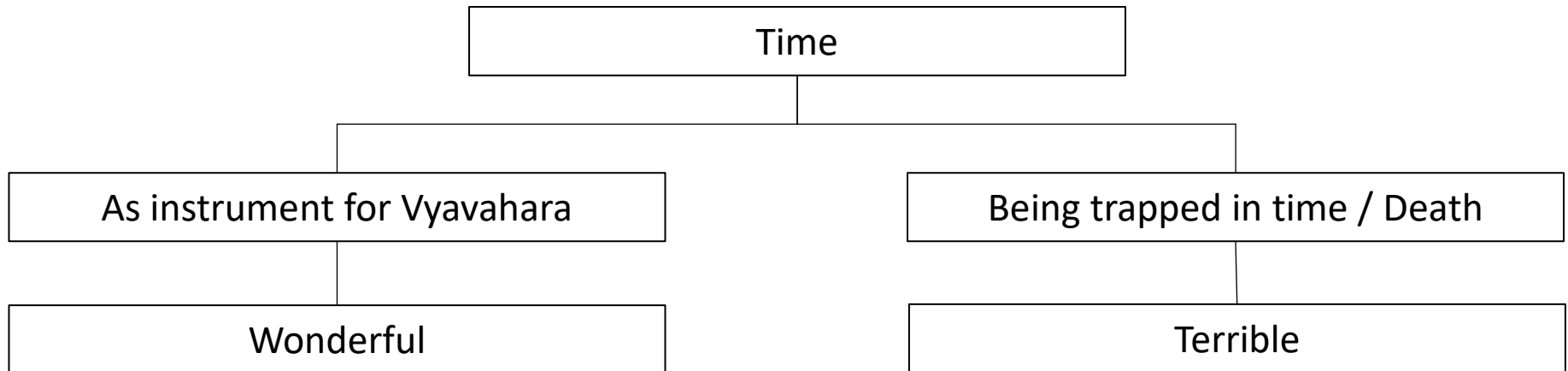
When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Eternal readiness of facing future without anxiety or fear = Moksha.
- Pa to protect

h) Mrityu = Kala Tattvam :



- Transcending time = Moksha
- Trapped in time = Samsara, May you save me from time



i) Sharanyam Anyam, Aham Na Jane :

- Don't know any other savior who can save me.
- Total Surrender.

Verse 22 :

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्णवं जना-
नहेतुनान्यानपि तारयन्तः ॥ 37 ॥

*śāntā mahānto nivasanti santo
vasantavallokaḥ hitam carantaḥ |
tīrṇāḥ svayaṁ bhīmabhavarṇavaṁ janā-
nāhetunānyānapi tārayantaḥ || 37||*

There are peaceful and magnanimous saints who ---like the spring season—are ever doing good to the humanity. They have crossed the dreadful ocean of (embodied) existence through their own efforts and without any (personal) motives, they help others to cross it.[Verse 37]

a) Mahantaha :

- Disciple admiring Guru

b) Santaha :

- Jnanis - Noble

c) Nivasanti Santaha :

- Live in holy land, Ready to give knowledge

d) Shantaha :

- Embodiment of peace and joy even when conditions are very bad.

Katho Upanishad :

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

Eko vasi sarva-bhut-antaratma, ekam rupam bahudha yah karoti,

Tam-atma-stham ye 'nupasyanti dhirah tesam sukham sasvatam netaresam ॥ 12 ॥

(That) One (supreme) ruler, the soul of all beings, who makes His one form manifold... those wise men, who perceive Him as existing in their own Self, to them belongs eternal happiness, and to none else.

- Samashti Prarabda = Karma of entire humanity.
- Karma will end

e) Vasanta Vatu Loka hitam Charantaha :

- With Moksha, attain all goals of life
- Moksha being infinite, goals of life as good as attained.

Gita - Chapter 2 :

यावानर्थ उदपाने
सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु

ब्राह्मणस्य विजानतः ॥ २-४६ ॥

yāvānarta udapānē

sarvataḥ samplutōdakē |

tāvān sarvēṣu vēdēṣu

brāhmaṇasya vijānataḥ || 2-46 ||

To the brahmana who has known the Self, all the Vedas are of as much use as is a reservoir of water in a place where there is flood everywhere. [Chapter 2 – Verse 46]

- Moksha includes dharma, Artha, Kama
- Rest of life of Jnani, Available for the world
- Their task over, job over
- After Jnanam and Moksha, life free, life is full - Complete
- Mobile doctor, without border, treats Samsara Rogaha.
- Take care of spiritual well being
- Vasanta vatu = Spring - Summer, rain...
- Spring most beautiful, moderate temperature, blossoming season, honey bees, butterflies come; bring joy and cheer.
- Jnani gives peace and joy.

f) Svayam Bheema Bhavarnam Janam :

- They have crossed ocean of samsara, constantly becoming.
- Helplessly becoming unhealthy, becoming, called Bhava
- We take pain to become some one else
- Struggle to become some one else
- Desire to become husband, father, grand father
- I am not self satisfied, Self inadequacy = samsara
- Struggling to become someone else = samsara.

g) Bava Arnavaḥ :

- Struggle of becoming is samsara ocean

h) Bhīma = scary, frightening :

- Bhibeti Asmat iti Bhīmah...

i) Tirna :

- Crossed over ocean of insecurity

J) Anyan Api Tarayantaha :

- Pull out other drowning people, Ocean of samsara

k) Ahetuna :

- Motiveless comparison
- Mahatmas move about
- I have you as my Guru
- I ask you to save me from samsara.

Verse 22 (Revision) :

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्णवं जना-
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nāhetunānyānapi tārayantaḥ || 37||*

There are peaceful and magnanimous saints who ---like the spring season—are ever doing good to the humanity. They have crossed the dreadful ocean of (embodied) existence through their own efforts and without any (personal) motives, they help others to cross it.[Verse 37]

- Dialogue between student and teacher
- Student addresses Guru - Verse 21, 22

Verse 21 :

- Intense problem of samsara (Guru can help)
- No other solution, surrenders to Guru
- Greatness of Guru and spiritual teachers
- Rare resources of samsara, Crossed samsara themselves, Dedicating life for helping others to cross over.
- Give cheer and joy by presence and teaching, Give permanency.
- Guru responds = Verse 23, 24.

Topic vii - Verse 23 :

मा भैष्ट विद्वंस्तव नास्त्यपायः
संसारसिन्धोस्तरणेऽस्त्युपायः ।
येनैव याता यतयोऽस्य पारं
तमेव मार्गं तव निर्दिशामि ॥ 43 ॥

*mā bhaiṣṭa vidvaṁstava nāstyapāyaḥ
saṁsārasindhostaraṇe'styupāyaḥ |
yenaiva yātā yatayo'sya pāraṁ
tameva mārgaṁ tava nirdiśāmi || 43||*

Fear not, O learned one! There is no danger for you. There is a way to cross over this ocean of relative existence. I shall instruct you in the very path by which the ancient Seers have reached the Beyond.[Verse 43]

- Student relieved, Guru accepts student and takes charge of students Sadhana.

Guru Says :

- I know the way out of Samsara, way not new one.
- Given by Veda at beginning of creation, many followed, got out of Samsara, time tested solution.
- I know the solution and I will hand it over to you, you can get rid of Samsara.
- Guru gives big promise to the student.

a)Ma Vidvams Tava :

- Oh informed, intelligent student
- You have understood self knowledge is the solution.

b) Ma Abaishta :

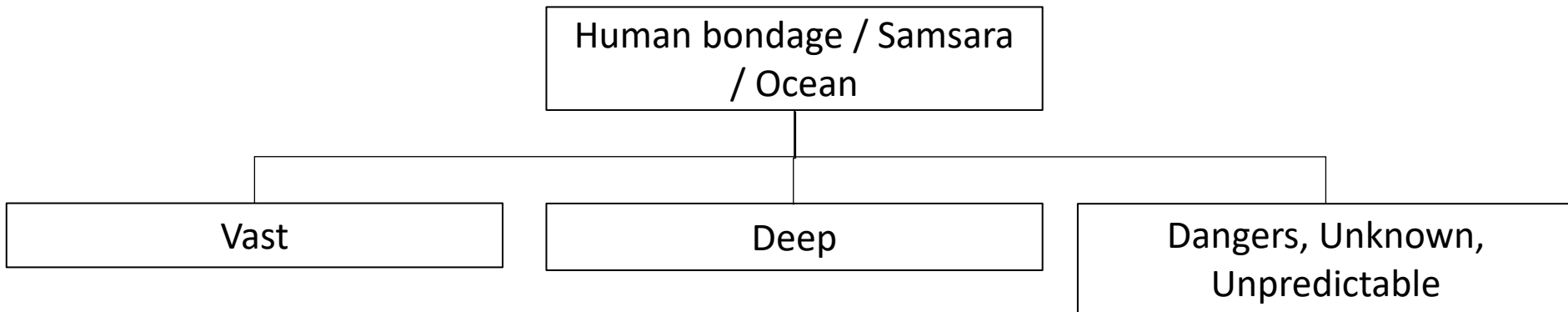
- Root - Bhi - Bhibheti to be scared
- Don't be scared of Samsara anymore

c) Tava Apayaha Nasti :

- You are out of Danger, I am going to help you

d) Samsara Sindho Tarane Upayaha Asti :

- There is a method to cross ocean of Samsara.



- There is a definite cure

e) Tam Margam Eva Nirdishami :

- I shall teach you that solution
- Tameva Margam, same spiritual Path

f) Yena yatayaha Yatha :

- By treading the spiritual path, Many acharyas, Jnanis have crossed the shore of Samsara.

g) Asya param Yatha :

- Crossed Samsara ocean

h) Yatihi = Sanyasi, Monastic order :

- Etymologically yatate iti Yati
- Who works hard for Moksha
- Sanyasi renounces for exclusively working for Moksha, has sincerity, dedication.
- Householder - Sincere, serious, committed, crossed Samsara while living, found Moksha shore
- Hereafter apply mind

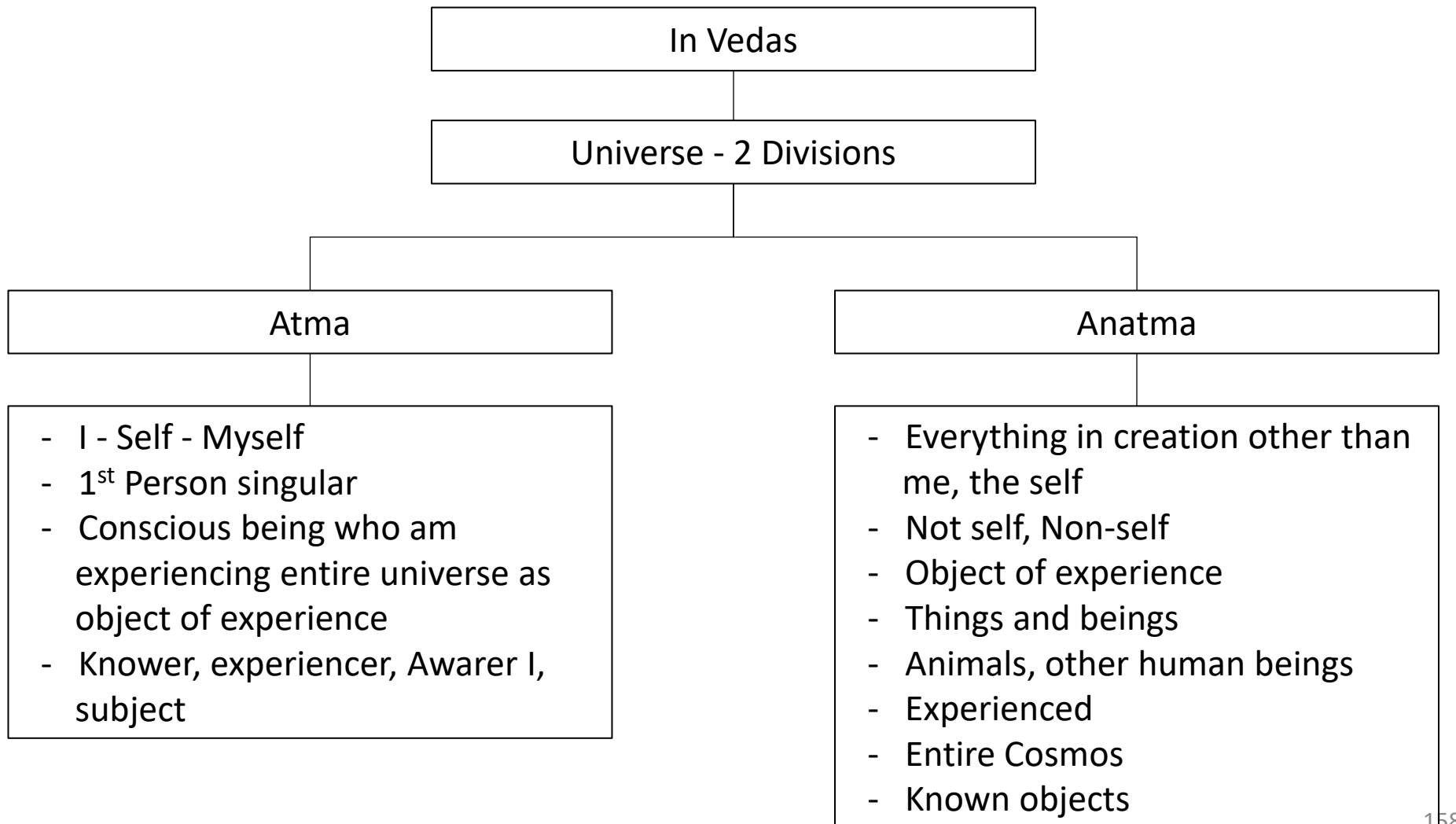
Verse 24 :

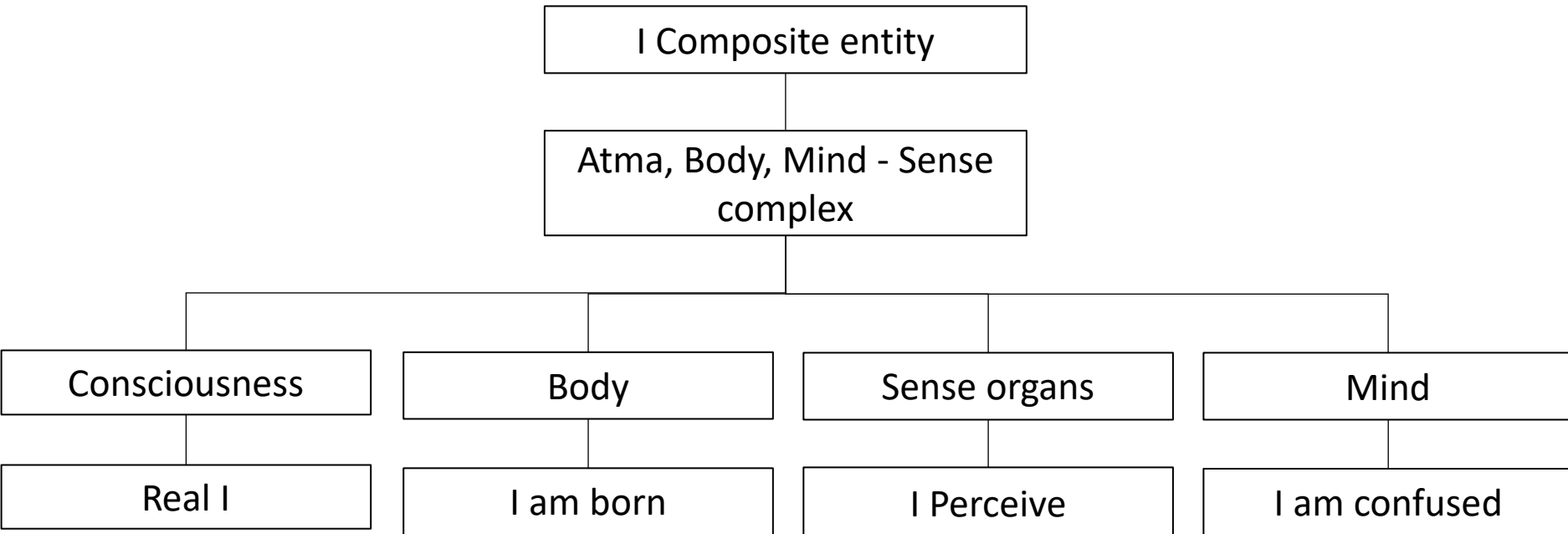
अज्ञानयोगात्परमात्मनस्तव
ह्यनात्मबन्धस्तत एव संसृतिः ।
तयोर्विवेकोदितबोधवह्निः
अज्ञानकार्यं प्रदहेत्समूलम् ॥ 47 ॥

*ajñānayogātparamātmānastava
hyanātmabandhastata eva saṁsṛtiḥ |
tayorvivekoditabodhavaḥniḥ
ajñānakāryaṁ pradahetsamūlam || 47 ||*

You are indeed the supreme Self but due to your association with ignorance you find yourself under the bondage of the not-self, which is the sole cause of the cycle of births and deaths. All the effects of ignorance, root and branch, are burnt down by the fire of knowledge, which arises from discrimination between these two—the Self and the not-Self. [Verse 47]

- Profound, Cryptic verse, foundation for entire teaching.
- Diagnosing students problem
- Samsarasya Karanam - 1st line
- 2nd Line solution Samsara Nivritti Upaya.





Controversy :

- What is the issue in this Understanding

i) Do body - Mind - Sense organs fall into Subject Atma or Anatma :

- Wall, table, Car object no confusion
- We are sure body, Sense organs, mind are me, no doubt, well settled issue for all human beings.
- Vedanta differs from our conclusion.

Asserts :

- Body - Mind - Sense organs
- Do not belong to subject but to Anatma, objective Universe only.

Self mistake - Self ignorance :

- You have mistakenly misappropriated part of Anatma and have added to Atma without knowing boundary line between Atma and Anatma.
- Vedanta introduces new boundary problem

What is Demarcation between Atma and Anatma?

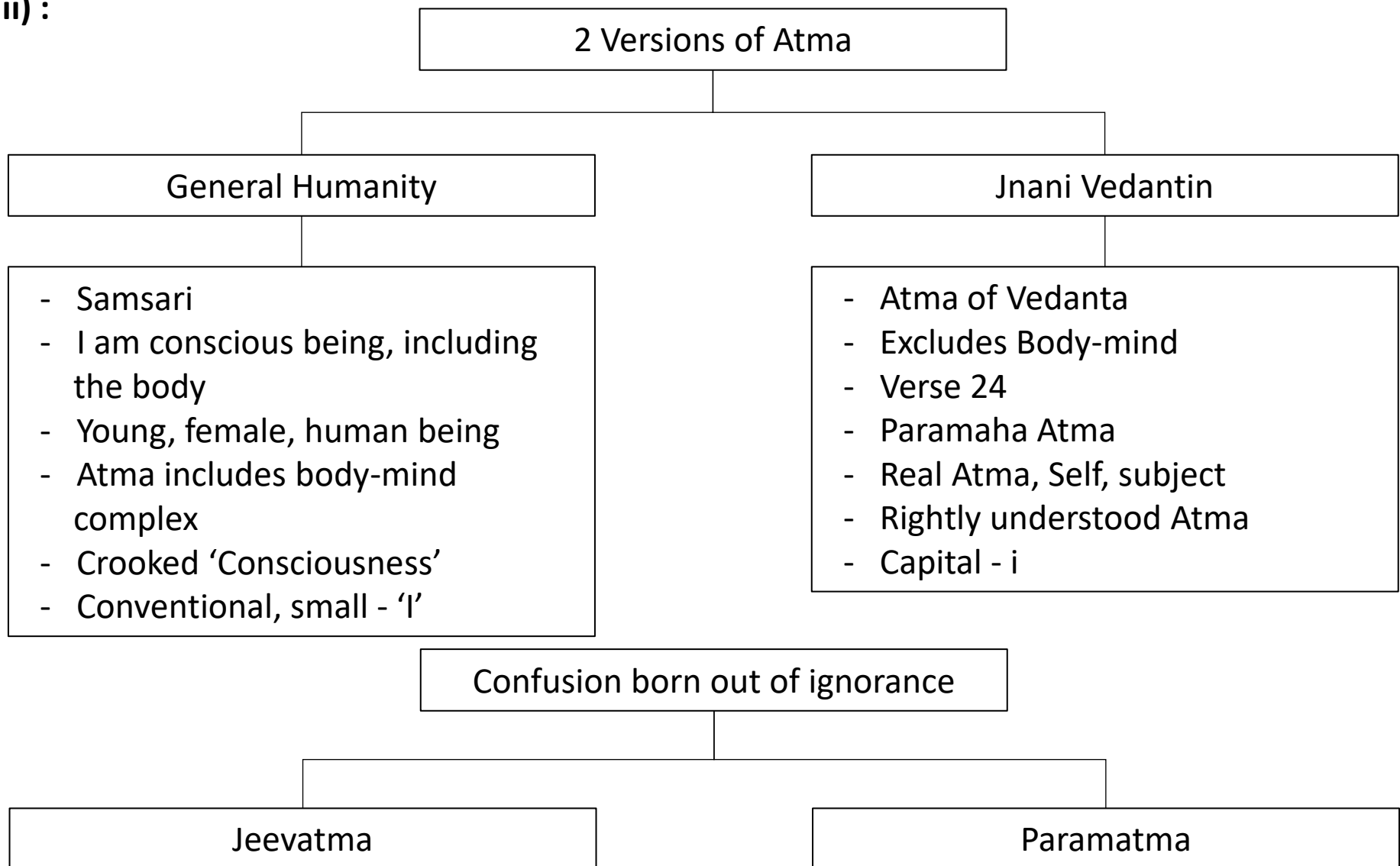
We	Vedanta
Body = I	Body = Anatma

How you say body is Anatma?

Humanity thought :

- Earth is flat
- Earth is Centre of Universe
- Stars going round earth
- Never doubted
- What is universally held, need not be a fact, entirely confused.
- Boundary issue not resolved
- Samsara because of Boundary
- Consequent problem of Non-demarcation, boundary problem = Samsara.

ii) :



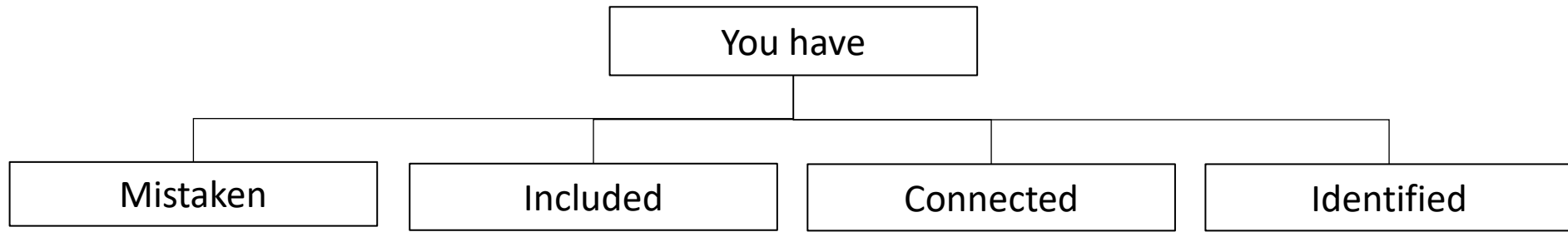
a) Tava Paramatmana :

- Tvam Paramatma Asi, you are conscious being.
- Excludes Body-mind complex.

b) Tava Agyana Yogaha Asti :

- Now you are associated with self ignorance
- You are ignorant of Paraha - Atma, your real nature
- Because of ignorance of real Self, you have difficulty in putting proper boundary.
- Therefore what you have done is, misappropriated, Part of Anatma, also as unto you.

c) Anatma Bandaha :



- Body-mind-sense complex also as your self
- Body-mind is mortal - Conclude - I am mortal
- Self perspective changed because of confusion

d) Tataha Eva :

- Because of wrong identification (Adhyasa) you are feeling the 1st consequence of mortality
- Body - Growing old - (Say) I am getting old
- It is mortality of body you are frightened of
- This fear of death, old age, emotional problems, intellectual, cognitive problems gets converted into emotional issues - Fear

- Ajnana - Causes Adhyasa, produces, generates false version of Jivatma, Non-suffering samsara, Samsruti = Samsara.

This is diagnosis of the problem :

- Self ignorance and self mistake = Cause of all forms of human struggle

Self ignorance	Self misconception
Called Agyanam / Avidya	Called Adhyasa

- See Adhyasa Bhashyam in Brahma Sutra introduction by Shankaracharya - 1 ½ Pages, human problem.

Vedanta :

- Sees this Adhyasa as real problem
- 1 ½ Pages, commentaries converted into books
- Here one line

Problem	Solution
<ul style="list-style-type: none"> - Ajnanam - Adhyasa 	<ul style="list-style-type: none"> - Jnanam - Understand real boundary between Atma and Anatma - Subject - I object world - Boundary must be clearly demarcated

- Binary format based on this Atma - Anatma demarcation, stop Misappropriating.

- Jiva version gets dismantled Advaita Pancharatnam

Rajjvat Jnanat Bhati :

- Rajjou Yatayihi Atma Jnanat
- Atmano Jiva Bavaha... Sivoham

Jivatma :

- Wrong Version
- Should be dismantled
- Once ignorance and misconception gone, life becomes real relaxation
- Enjoy doing many things
- Tesham Sukham, Shanti (Verse 22)

e) Tayoho Viveka Udita Bodharaha :

- Between Atma Anatma

Atma	Anatma
<ul style="list-style-type: none"> - Vedanta calls Atma as Paramatma - Understand rightly 	<ul style="list-style-type: none"> - Ignorant Human calls it Jivatma - Understood wrongly

- Jivatma and Paramatma originally is one Atma.

Between understood Atma - Anatma :

- Viveka differentiation, demarcation must be done.

- Called - Atma - Anatma - Viveka through primary teaching.
- Project of a teacher, until student is convinced.
- Viveka = process of discrimination by consistent systematic study.
- When we do that for several years, convinced.
- Sun centric system - Nicholas Copernicus, condemned by Church.
- Given unceremonious burial, 500 Years before.
- Church was sure that this person has committed a blunder, by saying Sun is the centre.
- 1992, Church reversed the order, reburied after 500 Years.
- Now, Sun is centre, earth going around, 500 Years to change our view.
- Mysterious subject - Object Viveka take many years
- Process - Viveka - Discrimination

- When student is convinced, he comes to Binary format called Self knowledge, Self realisation.

- No mystic event, experience
- Understanding based on scriptural study.
- Self knowledge, Self understanding born out of discriminative enquiry.

f) Vannihi :

- Knowledge compared to fire.

2 Angles - Knowledge - Fire

Luminous

- Fire being light, removes Darkness
- Knowledge removes ignorance

Burns destroys everything

- Knowledge burns Samsara, karma
- Punya - Papam
- Sanchita, Agami, Prarabda

- Knowledge like fire will dispel the darkness of ignorance and will destroy all problems called samsara.
- Tayoro Viveka Uditā Bodha Vannihi...
- What will fire do?

g) Pradahiet :

- Incinerate, burn down.

Gita - Chapter 7 :

यस्य सर्वे समारम्भाः
कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं
तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

yasya sarvā samārambhāḥ
kāmasaṅkalpavarjitāḥ ।
jñānāgnidagdhakarmāṇam
tamāhuḥ paṇḍitaṁ budhāḥ || 4-19 ||

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a sage. [Chapter 4 – Verse 19]

h) Agyana Karyam :

- Product of self ignorance = Self misconception.
- Gives Jivatma version of me
- Jivatma version will disappear for me, others will call me Jivatma.
- Inside my mind I know I am not Jiva

Advaita Pancharatnam :

रज्ज्वज्ञानाद्भाति रज्जौ यथाहिः
स्वात्माज्ञानादात्मनो जीवभावः ।
आप्तोक्त्याऽहिभ्रान्तिनाशो स रज्जु-
जीवो नाहं देशिकोक्त्या शिवोऽहम् ॥ २ ॥

rajjavajñānādbhāti rajjau yathāhiḥ
svātmājñānādātmano jīvabhāvaḥ ।
āptoktyā'hibhrāntināśo sa rajju-
rjīvo nāhaṃ deśikoktyā śivo'ham ॥ 2 ॥

Just as because the rope is not correctly cognized as the rope, in it a snake appears to manifest, similarly because our Atman is not Intuited, cognized as He really is in Him this Jivatma appears (to exist or manifest). Just, as when the knowledgeable people help cognize the object in front to be a rope it is cognized to be a rope alone, similarly when a Sad guru or a true, genuine preceptor teaches (the Shishya realizes that) 'I am not a Jeeva, but am verily Shiv. alone. [Verse 2]

- Agyana Karyam = Jivatma Bavaha, Fake version of self.

i) Pradahet Sa moolam :

- Ignorance will be destroyed with its Moolam.
- Ignorance and misconception removed by Vedantic study.
- Jivatma Bhava version goes away.
- I know I am Paramatma within my mind, I am calm.
- Cool like cucumber
- Therefore remedy involves, intellectual exercise, huge project
- Our problem is intellectual.

• Intellectual exercise to do - Draw Atma Anatma boundary = Vivekachudamani

- Profound message of this capsule verse.
- Words introduced, Vedantic Jargons
- 7 Questions of student

Verse 25 (Important Verse) :

को नाम बन्धः कथमेष आगतः
कथं प्रतिष्ठास्य कथं विमोक्षः ।
कोऽसावनात्मा परमः क आत्मा
तयोर्विवेकः कथमेतदुच्यताम् ॥ 49 ॥

*ko nāma bandhaḥ kathameṣa āgataḥ
katham pratiṣṭhāsyā katham vimokṣaḥ |
ko'sāvanātmā paramaḥ ka ātmā
taylorvivekaḥ kathametaducyatām || 49||*

What, indeed, is bondage? How has it come? How does it continue to exist? How can one get out of it completely? What is this not-self? Who is the supreme Self? And what is the process of discrimination between these two (Self and not-self)? Please explain all these to me. [Verse 49]

Sishya Asks :

- 7 Questions

a) Ko Nama Bandaha :

- Previous verse, teacher used Anatma Bandaha...
 - Tangible physical shackle, Bondage, rope - Chain - Literal meaning
 - Vedanta intangible shackle, hands, legs, free
- i) Ko Nama - What indeed is bondage in Vedantic sense?

b) Katham Esha Agathaha :

- Esha Bondage Agathaha
- ii) How does this shackle bind me?

c) Katham Pratishta?

- iii) How does this shackle persist with me for such a long time?
- What is reason for its persistence (Pratishta)?
 - Have shackle since birth
 - As I grow, take body, as myself, as in all previous births also.
 - Beginningless time
 - Guardian knot.

d) Katham Vimokshaha?

- How can I break this shackle from me and throw it away.

Shackle	Freedom
Intellectual	Intellectual

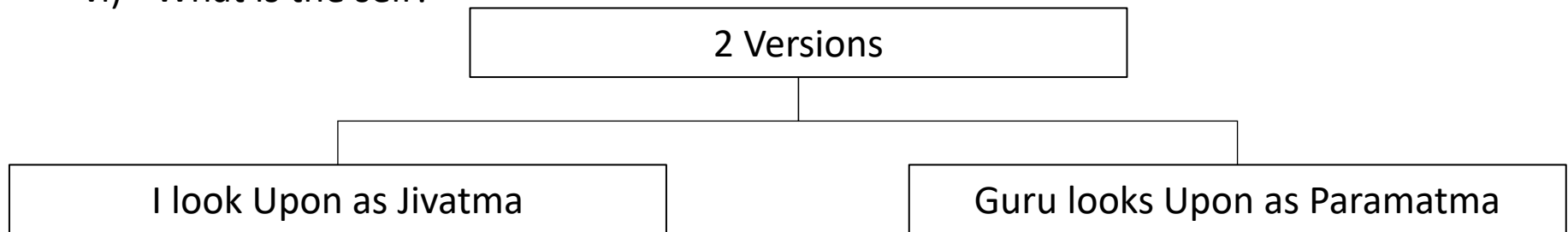
- I derive emotional benefit also.
- iv) How do I get freedom from this bondage

e) Kosava Anatma :

- Kaha Asau Anatma
- v) What do you mean by Anatma, Non-self? Objective world?

f) Parama Atma Kaha?

- vi) What is the self?



g) Tayoho Vivekaha Katham?

- vii) How can I manage to segregate, differentiate, discriminate, demarcate, this Atma and Anatma.
- I require your and Shastra's Assistance to segregate.
 - Anatma segregation is internal, intellectual, cognitive.

h) Uchyatam :

- Guru, May you answer these 7 Questions of mine.
- Rest entire of Vivekachudamani is Answer to these 7 Questions - Verse 50 to 581 Verses.
- Remember 7 Questions.

Lecture 10

Revision - Verse 24 :

अज्ञानयोगात्परमात्मनस्तव
ह्यनात्मबन्धस्तत एव संसृतिः ।
तयोर्विवेकोदितबोधवह्निः
अज्ञानकार्यं प्रदहेत्समूलम् ॥ 47 ॥

*ajñānayogātparamātmānastava
hyanātmabandhastata eva saṁsṛtiḥ |
tayorvivekōditabodhāvahniḥ
ajñānakāryaṁ pradahetsamūlam || 47||*

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- Cause of Samsara, remedy used Shastric words.

Revision - Verse 25 :

को नाम बन्धः कथमेष आगतः
कथं प्रतिष्ठास्य कथं विमोक्षः ।
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[Verse 49]

7 Questions :

i) Ko Nama Bandaha :

- What is bondage or samsara

ii) Katham esha Agataha?

- How has bondage come into existence

iii) Katham Pratishtam?

- How does it survive or persist for many lives?

iv) Katha Vimokshaha?

- How can we be freed from bondage?

v) Kaha Asou Anatma?

- What is the Anatma - Non-self?

vi) Paramaha Atma Kaha?

- What is the absolute Atma?

vii) Tayor Vivekaha Katham?

- How can we differentiate Atma - Anatma?
- How can we draw a boundary between Atma and Anatma?
- Whole thing boundary issue, by solving this, there will be no more samsara.
- Rest of Vivekachudamani is answer to 7 Questions.

Verse 26 :

यद्वोद्धव्यं तवेदानीमात्मानात्मविवेचनम् ।
तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय ॥ 71 ॥

yadboddhavyam tavedānīmātmānātmaivivecanam |
taducyate mayā samyak śrutvātmanyavadhāraya || 71||

Now I am going to describe the discrimination between the Self and the not-Self most elaborately---it is what you ought to know. Listen to it properly and then decide about it well in your mind. [Verse 71]

- Guru replies - Vedantic teaching - Order different.

Question i) How can we differentiate Atma and Anatma?

a) Yatu Atma - Anatma Viveka Tava Bodhavyam :

- Topic of Atma - Anatma differentiation is to be known for liberation

b) Idanim Tatu Uchyate :

- In the beginning it is being answered

c) Maya :

- By me (The teacher)

d) Samyak Srutva :

- Will communicate well, may you listen within 100% Attention.

e) Atmani Avadharaya :

- May you affirm, register the message very well in your Atma (Mind)
- Introduces topic of Atma - Anatma Viveka.

Verse 27 :

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।

समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।

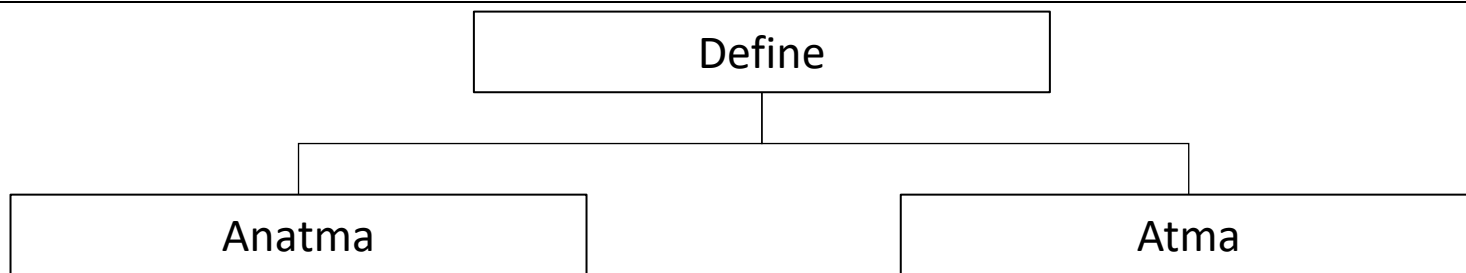
अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ 88 ॥

pañcīkṛtebhyo bhūtebhyaḥ sthūlebhyaḥ pūrvakarmanā |

samutpannamidaṁ sthūlaṁ bhogāyatanamātmanah |

avasthā jāgarastasya sthūlārthānubhavo yataḥ || 88 ||

Made up of the gross elements formed by the combination of the subtle elements and ordained by past actions, this gross body is the instrument of experience for the Self. The state in which it perceives gross objects is its waking state. [Verse 88]

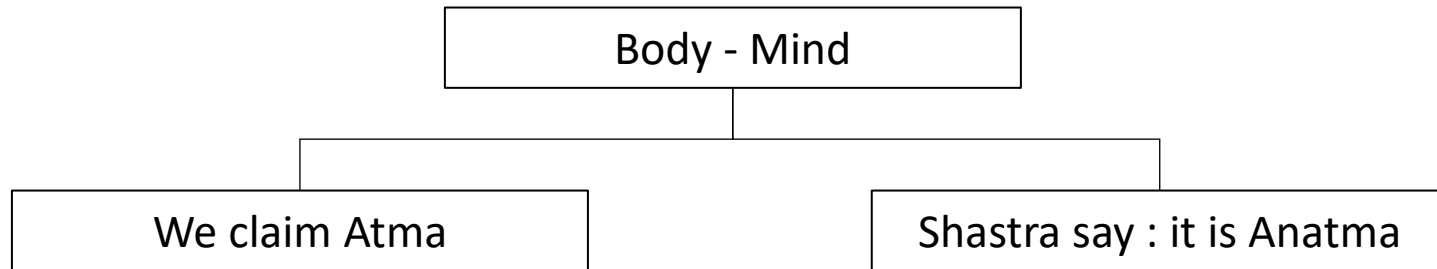


Question v : Ko Sau Anatma?

- As part of Atma - Anatma Viveka.

Anatma :

- Entire objective Universe, Non-self, here Acharya discusses, Body / Mind
- W.r.t world Shastra Accepts, student also Accepts difference No controversy.



Misunderstood :

- How Atma is subject and Anatma is object, empirical reality.
- Atma - Kaha - Verse 34

- Body / Objects of Universe (Made of 5 elements, material entity)

Body	Table
<ul style="list-style-type: none">- Live- Sentient, intelligent- Senses table, feels table- Serving, Awaiting, conscious entity- Endowed with consciousness	<ul style="list-style-type: none">- Inert- Insentient

- Flower has red colour (Adjective, Abstract noun of Adjective)
- Flower has redness (Abstract noun of adjective)
- Body is conscious, has consciousness.
- Vedanta focusses on “Consciousness”, Subject matter of entire Vedanta.
- Consciousness in the body - What is it? Mysterious entity, can't see, hear, touch ,smell, taste.
- Scientists have been researching
- Experience consciousness, can't define
- Alaukika, Apaurisheya, Vishaya
- Subject matter not available for human instruments of knowledge

Turn to Vedas : Definition :

- | |
|---|
| <ul style="list-style-type: none"> • Pratyakshena Anumitya Va Yastupayo Na Bhuddhate I • Enam Vidanti Vedena Tasmad Vedasya Vedata II |
|---|

- Through sensory perception or Anumanam, observation, gather data and infer.
- Whatever can't be known, with sense organs or inference, Veda Pramanam, can know.
- Veda = Pramanam, instrument of knowledge, source of unique knowledge.
- Vetti Anena iti Vedaha - Consciousness is a mysterious entity.
- International dictionary of psychology - Define consciousness as
- A fascinating but elusive phenomenon, It is impossible to specify what it is, what Consciousness does or why it evolves in the universe.
- Nothing worth reading has been written about it.

Consciousness in Upanishad :

- Body has consciousness - What is relationship between consciousness and body?
- There is no relationship at all between matter and Consciousness, Non-material principle.
- Not matter or material connected to consciousness.

Therefore Vedanta says :

5 Features of Atma :

i) Consciousness not part - Hands, legs of body :

- Not attribute, property of body - Texture of body, colour
- Not product of body, brain - Nail, hair which body produces daily.
- Any type of matter = body, not consciousness.

ii) If not material, what is it?

- Independently existing spiritual principle, not material principle
- Pervades body, Makes body sentient, enlivens body
- As though sentiency belongs to the body

Moonlight :

- Experience as though light belongs to the moon
- Moonlight not part, Product, property of the Moon, exactly like consciousness.

iii) Mind blogging feature :

- It takes years for conviction, worth it, gives moksha.
- Consciousness not limited by boundary of the body
- It is all-pervading

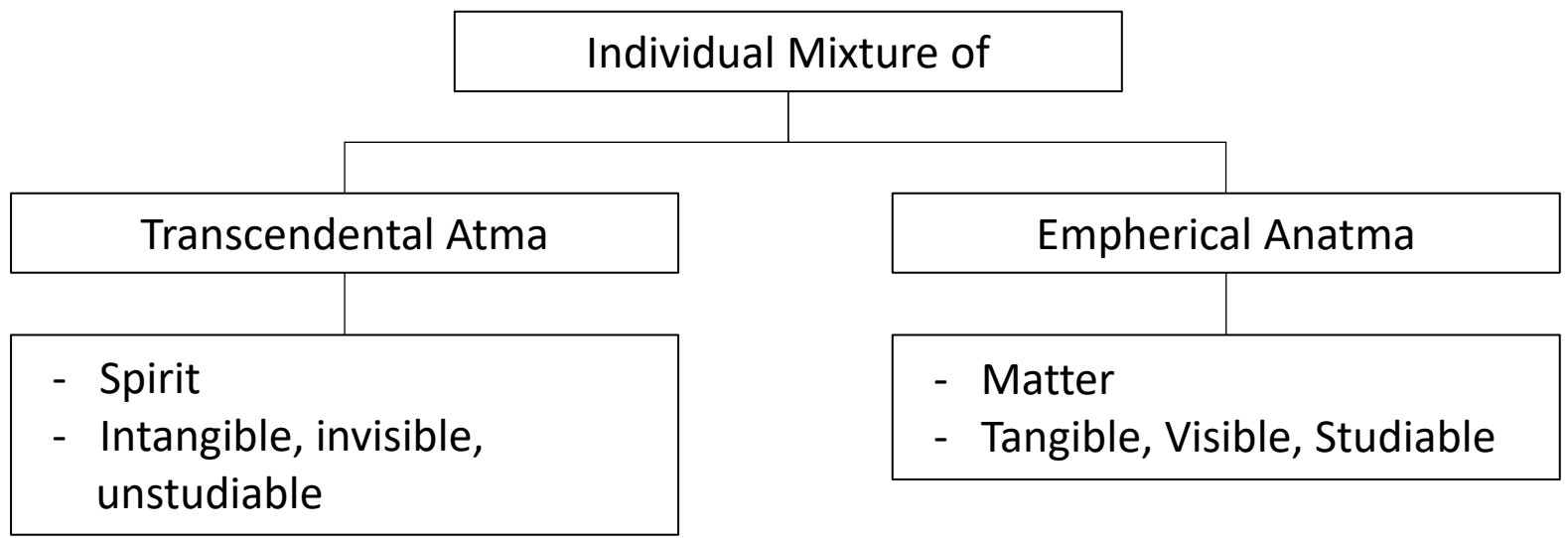
iv) Consciousness continues to exist even - if material body perishes or if any matter perishes :

- Attribute will die along with body
- Colour of flower can't exist once flower perishes
- Consciousness is eternal principle, Survives death of body or universe

v) Surviving consciousness after death is not accessible for any transaction :

- It is transcendental principle, absolute principle
- These are 5 features of Atma

- Body, mind, sense organs, Anatma, matter
- Blessing body mind complex, pervading, whole Universe, is Consciousness.
- Blesses body with Consciousness.



- First differentiate these two

Gita - Chapter 12 :

क्लेशोऽधिकतरस्तेषां
अव्यक्तासक्तचेतसाम् ।
अव्यक्ताहि गतिर्दुःखं
देहवद्भिरवाप्यते ॥ १२ - ५ ॥

klēśō'dhikatarastēṣām
avyaktāśaktacētasām |
avyaktā hi gatirduḥkhaṃ
dēhavadbhiravāpyatē || 12 - 5 ||

Greater is their trouble whose minds are set on the unmanifest; for the goal, the unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

- Ultimate God = Consciousness principle
- Too Abstract for beginner, Veda compromises and introduces other Versions.

- Nirvesham Param Brahma Sakshat Kartu Anirshvara, Hey Mandaha tey Anukampyante Savisha Nirupanaye...
- Consciousness abstract, elusive phenomena with scriptural study, Upasana, make mind subtle to grasp abstract consciousness.

Chandogyo Upanishad :

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभौ
विद्युन्नक्षत्राण्यग्निराकाशेनाहवयत्याकाशेन शृणोत्याकाशेन
प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत
आकाशमभिजायत आकाशमुपास्स्वेति ॥ ७.१२.१ ॥

ākāśo vāva tejaso bhūyānākāśe vai sūryācandramasāvubhau
vidyunnakṣatrāṇyagnirākāśenāhvayatyākāśena śṛṇotyākāśena
pratiśṛṇotyākāśe ramata ākāśe na ramata ākāśe jāyata
ākāśamabhiajāyata ākāśamupāssveti || 7.12.1 ||

Ākāśa [space] is certainly superior to fire. The sun and the moon are both within ākāśa, and so are lightning, the stars, and fire. Through ākāśa one person is able to speak to another. Through ākāśa one is able to hear. And through ākāśa one is able to hear what others are saying. In ākāśa one enjoys, and in ākāśa one suffers. A person is born in ākāśa, and plants and trees grow pointing to ākāśa. Worship ākāśa. [7 - 12 - 1]

- Meditate on space Abstract principle, make mind fine.
- 5 Featured Non-material consciousness you will grasp.
- After discrimination of Atma - Anatma, since body - Mind complex is Anatma, start disclaiming body as yourself

Therefore we say “I am” mortal :

- Claims Consciousness as Atma, Self meaning of ‘I’
- I am consciousness, spiritual principle alone
- We are not human beings seeking, spiritual experience
- We are spiritual being, having temporary human experience.
- Learn to claim I am Atma
- Boundary between Atma and Anatma - I clearly demarcate.
- Thereafter use Anatma like a costume.

Vivekachudamani meditation - I am - Divine essence Verses

Verse 254

- Not conditioned by Space, time, Objects

Verse 255

- Pure consciousness
- Can't be thought
- Can't speak
- Pure intellect has subtle power of perception

Verse 256

- Can't see
- Beyond
- Hunger thirst
- Fascination revulsion
- Old age - Death

Verse 257

- Gross perceived by Sense organ
- Subtle perceived by Mind
- Brahman illumines both
- incomparable

Verse 258

- No birth, growth, change, decay, disease death
- Avyaya changeless
- No Srishti, Sthithi, Laya, for Brahman

Vivekachudamani meditation - I am - Divine essence Verses

Verse 259

- Never Non-existent
- illuminator of Body / Mind / Intellect, PFT, OET
- Like waveless sea
- Infinite homogeneous Mass of consciousness
- Ever liberated

Verse 260

- One cause for world
- it self Causeless
- Distinct from cause and effect
- Different from Material cause and efficient Causes

Verse 261

- Beyond Agitations
- Unconditioned, infinite, immortal
- illumines change and changeless
- Pure Sukham without Tamas, Vasana, Maya

Verse 262

- Plurality due to delusion of Mind
- World only name and form, quality, activity

Verse 263

- Mindless seeing, is perception of truth
- Nothing beyond that (Paratpara)
- Pratyag - Behind Mind
- No decay in Bliss of Brahman

Vivekachudamani meditation - I
am - Divine essence Verses

Verse 264

Use scriptural argument to
Arrive at truth

Verse 265

Remain ever established in
Brahman beyond Cause-
effect Universe

Verse 266

In the cave of intellect is
Brahman

- Using costume nothing wrong, Mistaking costume as myself is a problem.

Naishkarmya Siddhi :

- Anatma, Kanchukam, Coat we use
- Moment you become the body, life becomes Samsara

Revision - Verse 24 :

अज्ञानयोगात्परमात्मनस्तव
ह्यनात्मबन्धस्तत एव संसृतिः ।
तयोर्विवेकोदितबोधवह्निः
अज्ञानकार्यं प्रदहेत्समूलम् ॥ 47 ॥

*ajñānāyogātparamātmanastava
hyanātmabandhastata eva saṁsṛtiḥ |
tayorvivekōditabodhāvahniḥ
ajñānakāryaṁ pradahetsamūlam || 47||*

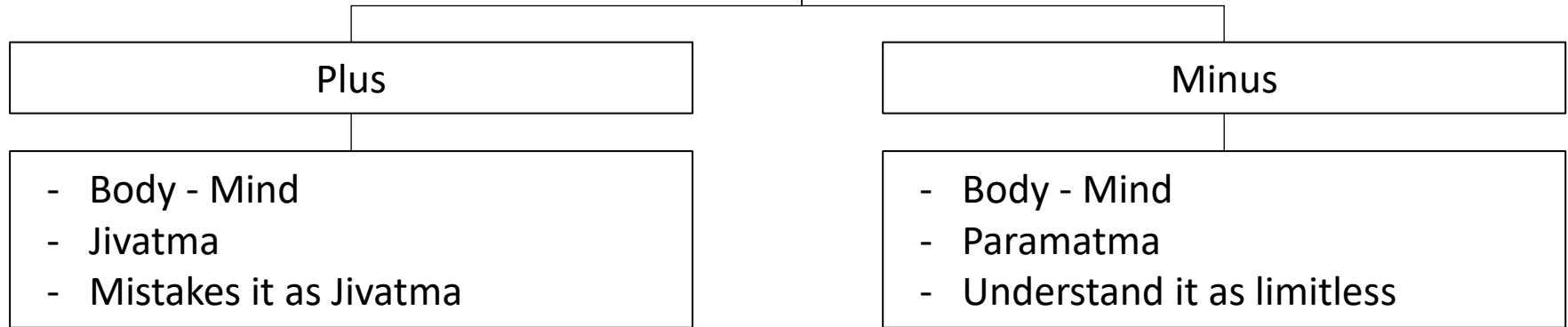
You are indeed the supreme Self but due to your association with ignorance you find yourself under the bondage of the not-self, which is the sole cause of the cycle of births and deaths. All the effects of ignorance, root and branch, are burnt down by the fire of knowledge, which arises from discrimination between these two—the Self and the not-Self. [Verse 47]

Disidentification with body	Identification with body ego
Moksha	Samsara

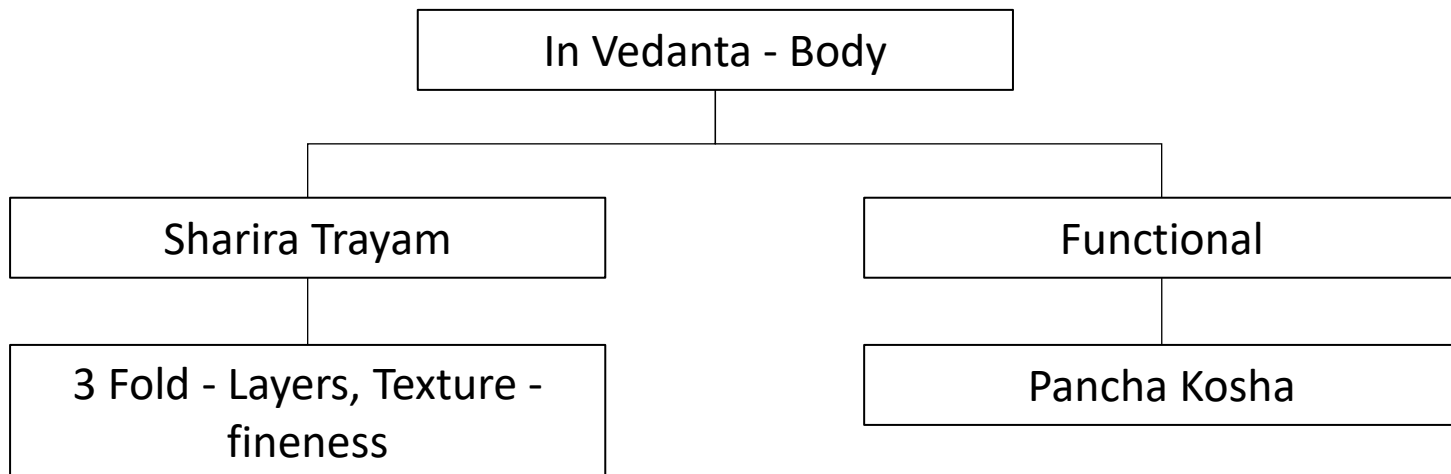
- Atma = conscious being.

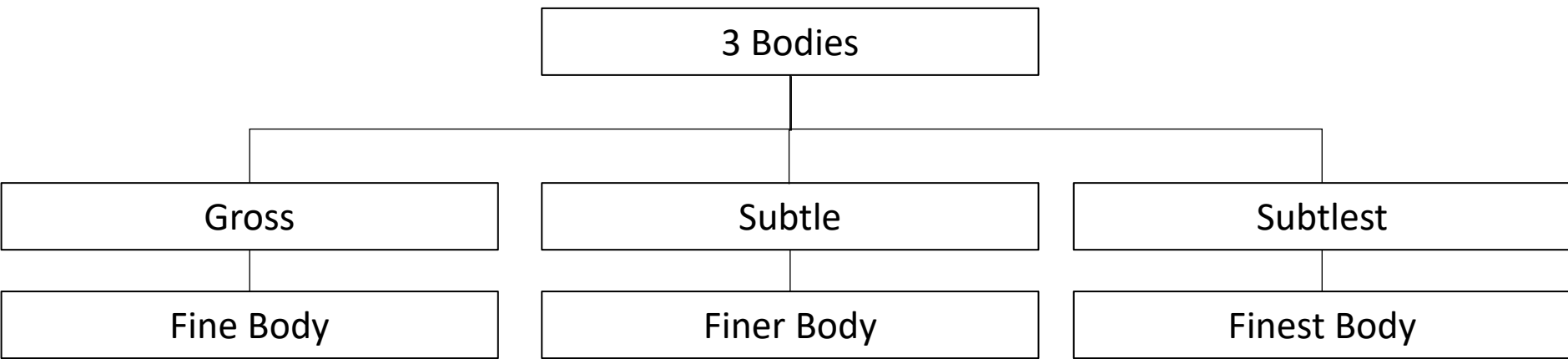
Ajnani	Jnani
<ul style="list-style-type: none"> - Thinks I am finite, mortal, Body - Mind - Complex - Called Jivatma 	<ul style="list-style-type: none"> - Knows I am immortal Atma - Same Atma called Paramatma, Shastric Angle

Consciousness



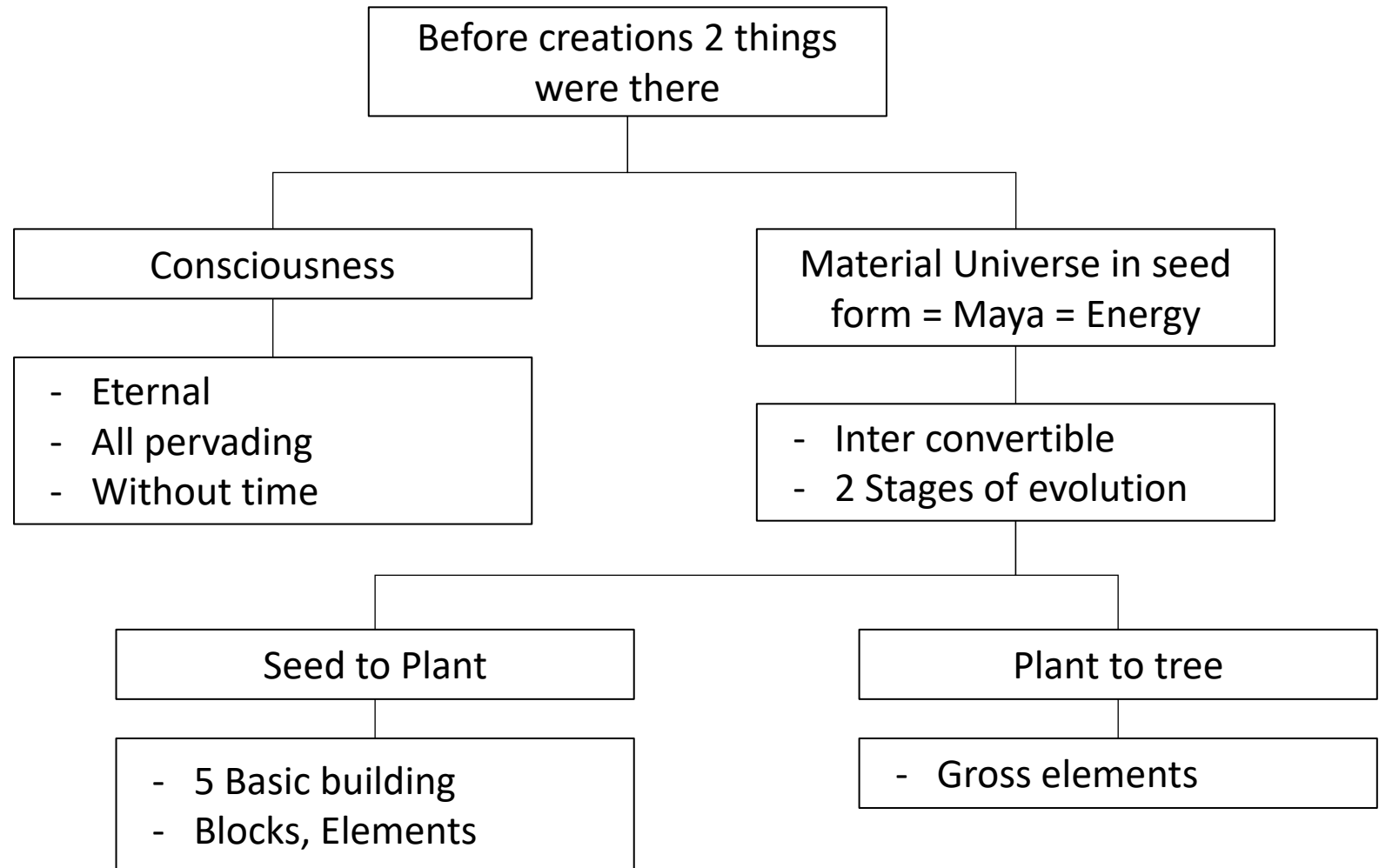
- This Atma is using the Kanchukam coat for all transactions.
- Anatma body - Guru talks first - Bone, flesh, Marrow = Body

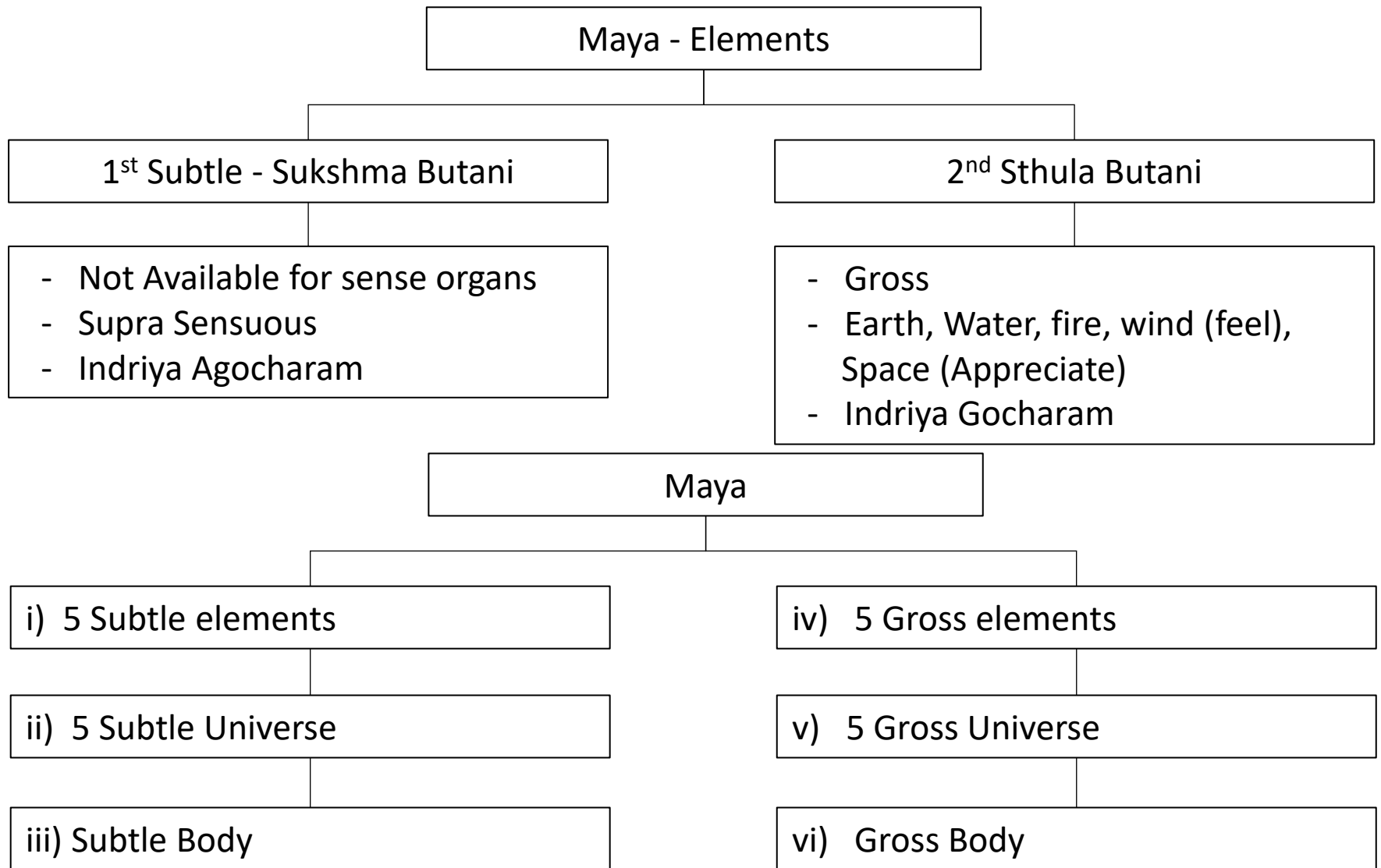




- Tattva Bodha Vedic cosmology / Science cosmology
 - Big Bang - 13.7 Billion years
 - Soup of energy
- World evolves not out of nothing.
- No dish out of nothing
- Cause - Effect
- Universal tree potential seed = Maya = Material seed (Creation evolves)

Science





1st Evolution of gross body out of 5 gross elements :

- Body = Bautikam, Butebyaha Jatam lokam.

a) Panchikritebyaha Sthulebyaha Butebyaha :

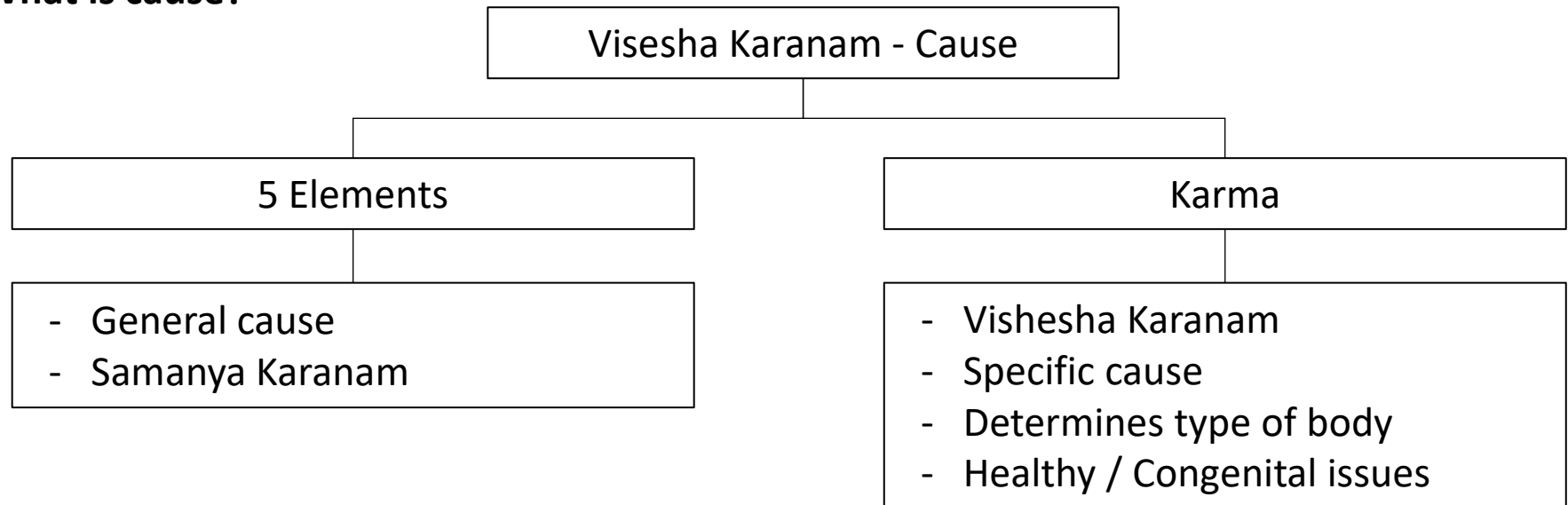
- Idam Sthulam Samputpannam - Body is product of 5 elements.

- Body occupies space, in stomach, In head, air = breath, Fire - Temperature, Water, $\frac{3}{4}$ earth = water, $\frac{3}{4}$ of body = water, Minerals - From earth.
- Pancha Bautika Samutpannam Sthula Shariram.

b) Purva Karmana :

- 5 Elements are raw material for production of body
- In species - Plant, human, animal body

What is cause?



- Karma of Jivatma = cause, earned in previous Janma with another costume body
- Freewill can be exercised only in human body
- Animal has freewill, can't be exercised
- Using, Abusing freewill, done good and bad actions.
- Some actions couldn't produce results before.

- Accumulated Punyam - Papam called Karma are there for every Jivatma

Prarabda :

- Fixed deposit matured this birth
 - Prarabdam good - Healthy, long life
- c) Sharira Utpannam

d) Bhoga Ayatanam :

- Body serves as temporary residence for the Jivatma
- Duration determined by Karma
 - Tortoise - Lives 300 Years
 - Sthula Shariram - Short
 - Sukshma Shariram - Longer
 - Karana Shariram - Longest
- Remaining in leased house, lease payment = Karma, deducted daily, Zero - Person goes off.
- Jiva contacts external Universe with body residence.
- Invisible finer body can't contact external world.
- Abode = tenant, experiences good Building - Encash Punyam - Papa - Karma
- Don't blame god, god is enabler, facilitator
- Atmanaha = Jivatmanaha

Lecture 11

Revision - Verse 27 :

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।

समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।

अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ 88 ॥

pañcīkṛtebhyo bhūtebhyaḥ sthūlebhyaḥ pūrvakarmanā |

samutpannamidaṁ sthūlaṁ bhogāyatanamātmanah |

avasthā jāgarastasya sthūlārthānubhavo yataḥ || 88 ||

Made up of the gross elements formed by the combination of the subtle elements and ordained by past actions, this gross body is the instrument of experience for the Self. The state in which it perceives gross objects is its waking state. [Verse 88]

Revision - Verse 25 : 7 Questions

को नाम बन्धः कथमेष आगतः

कथं प्रतिष्ठास्य कथं विमोक्षः ।

कोऽसावनात्मा परमः क आत्मा

तयोर्विवेकः कथमेतदुच्यताम् ॥ 49 ॥

ko nāma bandhaḥ kathameṣa āgataḥ

kathaṁ pratiṣṭhāsyā kathaṁ vimokṣaḥ |

ko'sāvanātmā paramaḥ ka ātmā

tayorvivekaḥ kathametaducyatām || 49 ||

What, indeed, is bondage? How has it come? How does it continue to exist? How can one get out of it completely? What is this not-self? Who is the supreme Self? And what is the process of discrimination between these two (Self and not-self)? Please explain all these to me.

[Verse 49]

1st Answer to 7th Question :

- Atma - Anatma Viveka katham

5th Question :

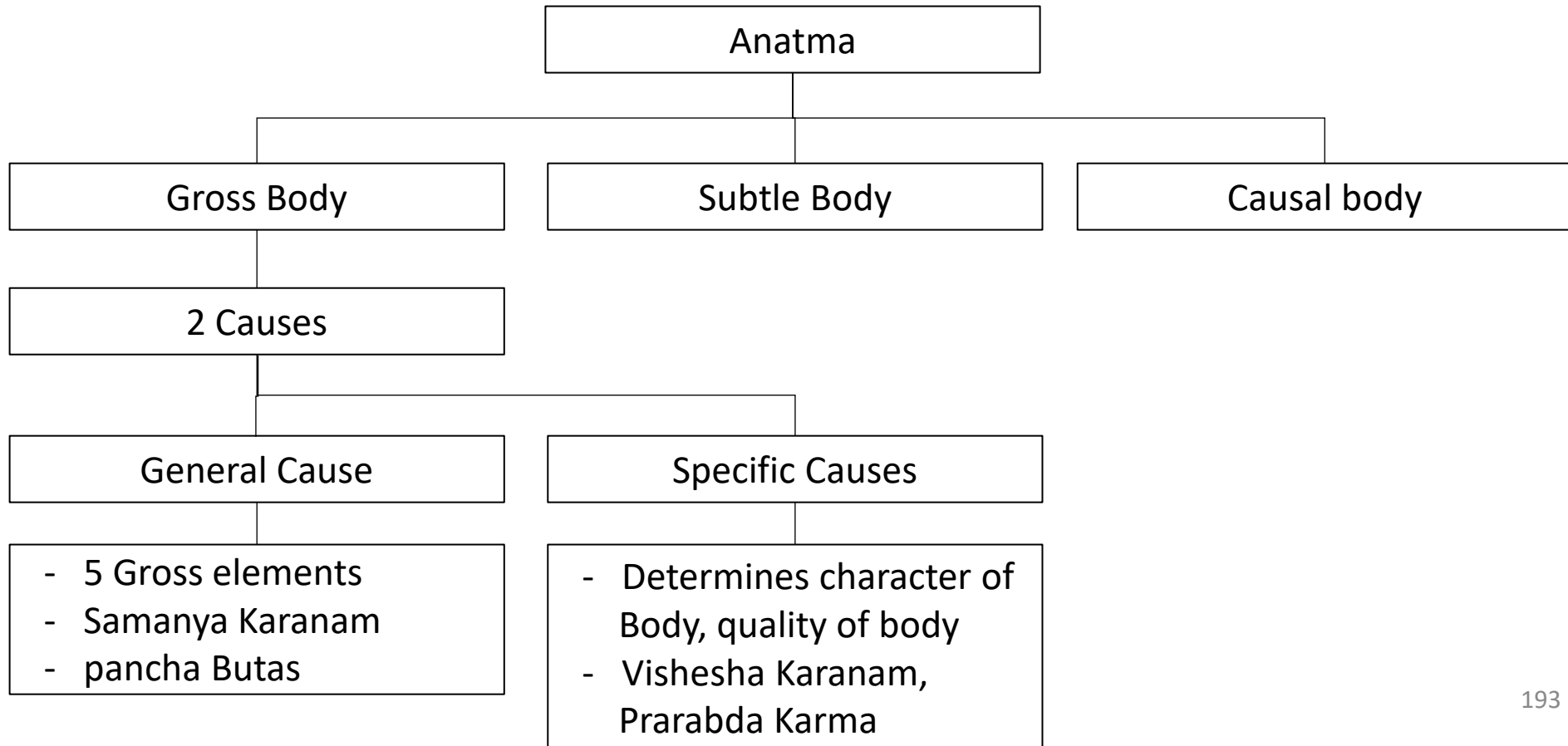
- What is Anatma - Anga?

6th Question :

- What is Atma - Anga?

7th Question :

- What is difference between Atma Anatma?



Maya :

- Subtle elements
- Grossification process - Panchikaranam
- Elements become gross elements

a) Panchikretebhyaha Bhutebyah Sthulebyah :

- Grossified gross elements which come due to process of Panchikaranam.
- Body from gross element
- Karma influences type of body
- Role of body = House, which Jiva has to occupy.
- Jiva can exist with other 2 Bodies but it can't interact with the external world.
- Interaction starts after birth of Jivatma.
- Birth after acquisition of physical body
- Residing in the body, Jiva can contact the world and have Pleasures and Pains.

b) Bhoga Ayatanam Atmanaha.

c) Avastha Jagarataha Saha :

- Every living being has 3 States of experience.

Waking	Dream
<ul style="list-style-type: none"> - Contact external Physical world - Bhautika Prapancha 	<ul style="list-style-type: none"> - Contact internal thought projected world - Manasa Prapancha

Unique contribution of Physical Body :

- Waking state possible only with physical body
- Mind is Samanya Kaaranam for waking and dream.
- Waking state Vishesha Kaaranam, specific state in which I am associated with the gross body.
- Tasya Avastha - Sthula Sharirasya Vishesha Avastha.

d) Yathah Sthula Artha Anubavati :

- Gross objects of the world are experienced
- Dream - Vasana maya Prapancha
- Waking - Sthula Prapancha or Bautika Prapancha
- There is experience of gross world.
- Gross body has shortest life.
- Verse 28, 29, 30 Sukshma Shariram.